

Antiq. f. E. 79.

I

#13-24



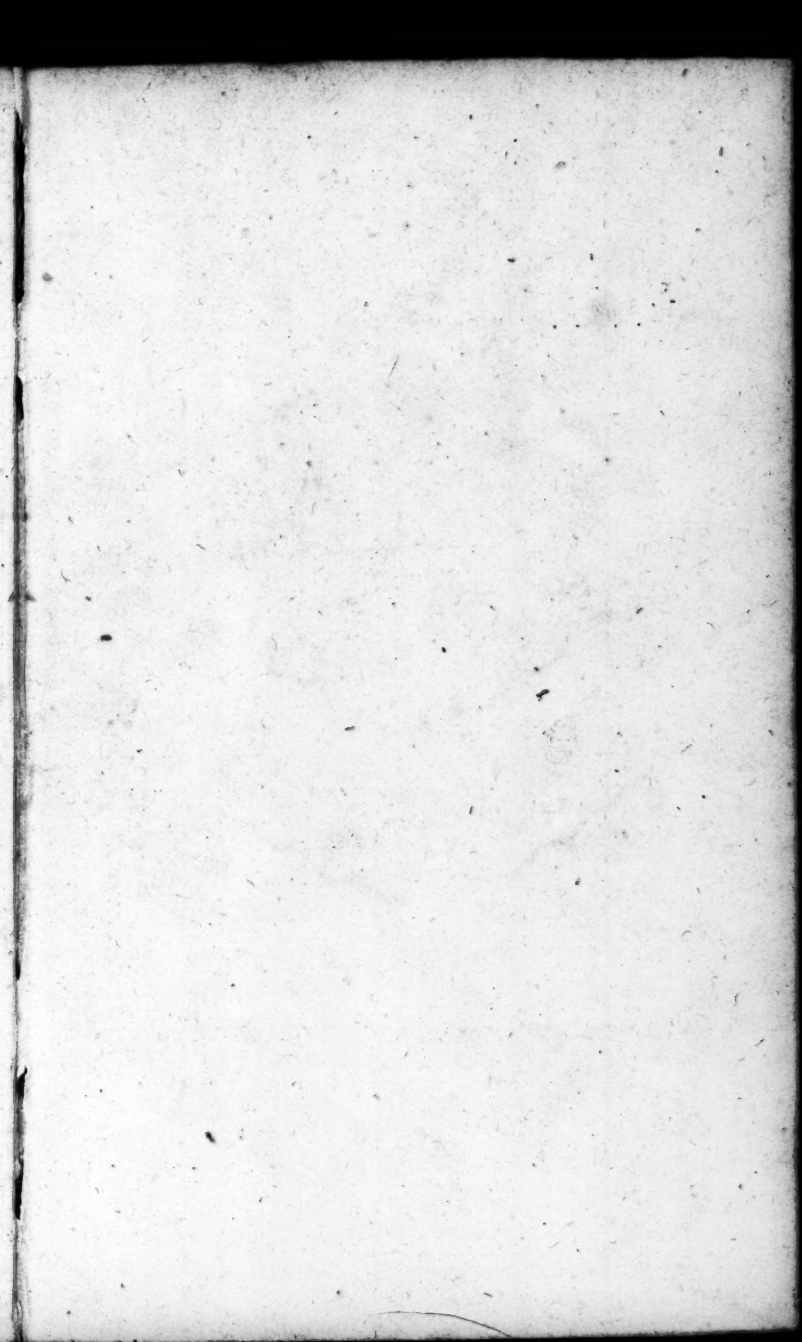
Antiq. f. E. 79.

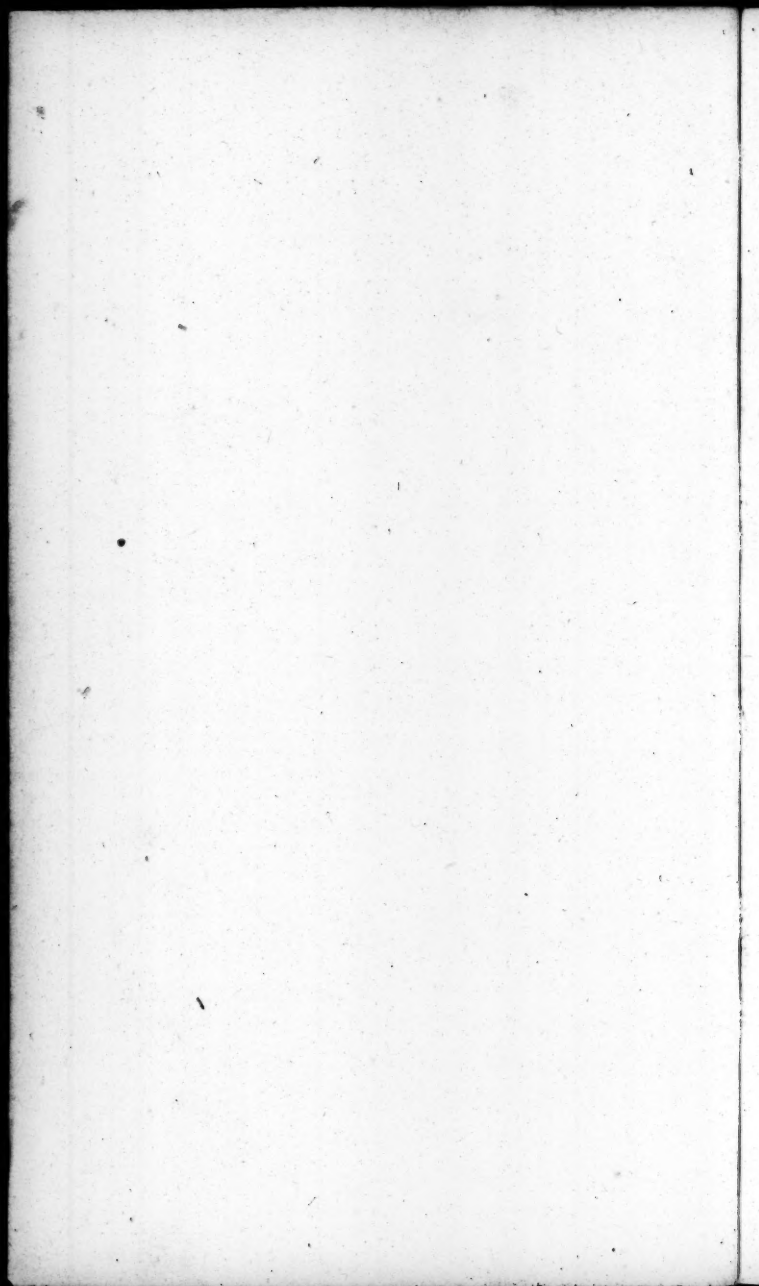
I

#13-24

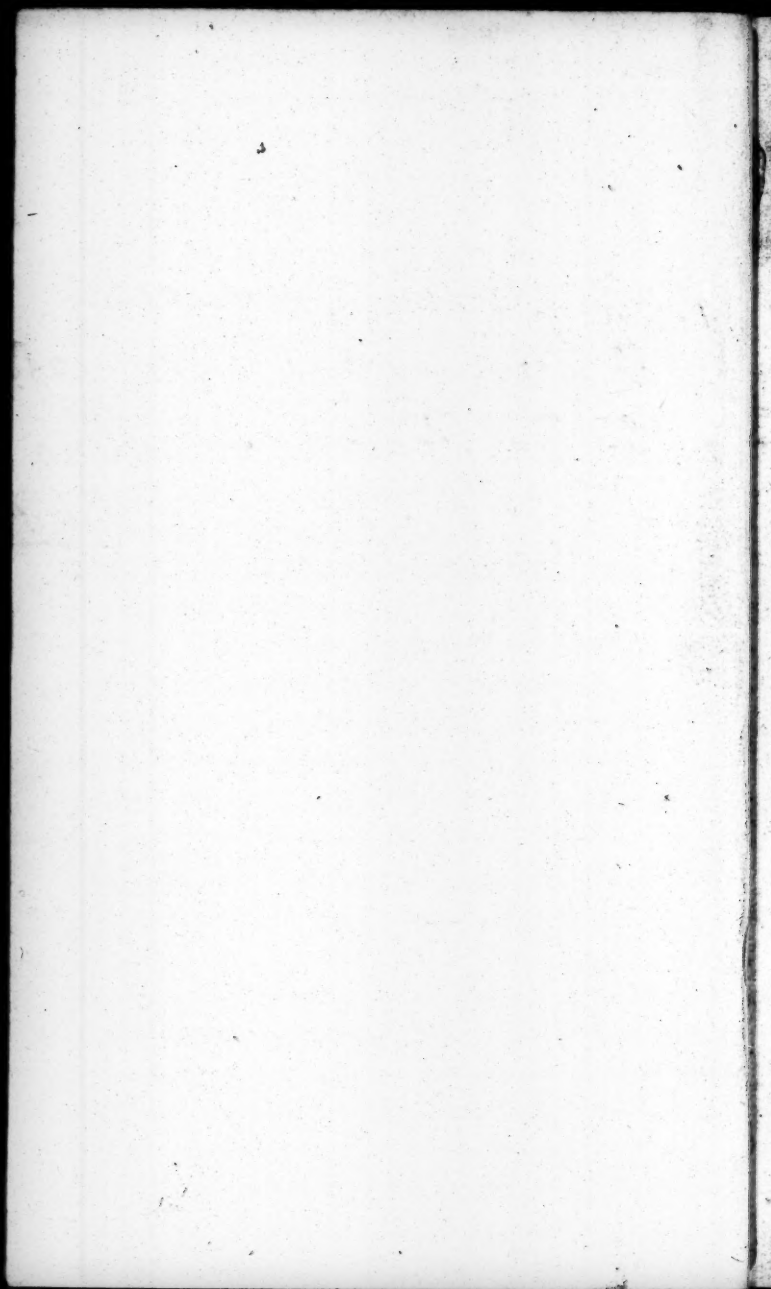








1. The Soul's communion  
w<sup>th</sup> her Saviour. Lon. 1685.
2. Go in Peace containing  
Directions for young Ministers  
in y<sup>e</sup> visitation of y<sup>e</sup> Sick.  
Lon. 1674.



THE  
Soul's Communion  
With her  
**SAVIOR.**

OR,  
*The History of our Lord*  
**Jesus Christ,**

Written by the  
**FOUR EVANGELISTS,**  
*Digested into*  
**Devotional Meditations.**

---

*The First Part.*

---

LONDON,

Printed for W. Crooke at the Green Dragon nigh  
Devereux-Court without Temple-Bar, 1685.

*John Comyn*

*John Comyn*



---

---

THE  
PREFACE  
TO THE  
Devout Reader.



**S**Ir Edwyn Sandys in his *Pag. 79.*  
*Europæ Speculum* ob-  
serves, That, as one  
principal Means used by  
the Papacy to countermine  
the Progress of the Refor-  
mation, they took such  
Care to fill all Countries  
with Books of Prayer and  
Piety in their own Language,  
that they forbore not to re-  
A 2      preach



## *The Preface*

*proach the Protestants (who had upbraided them for confining the Peepl to the dark Devotion of an unknown Tong) with their Poverty, Weakness, and Coldness in that kind, as being forced to take the Catholick Books for their Supply therein. And since the time wherein he made that Observation, the Reformed Churches have been too long exposed to the same Reproach and Inconvenience: for, as it was the highest Mark of deplorabl Servitude, that*  
*the Israelits went down to the Philistins to sharpen evry man his Share and his Coulter and his*

*1 Sam. 13.  
20,*

*to the Devout Reader.*

his Ax and his Mattock; so it must needs prov a very dangerous Snare to the most religious Protestants that they were constrained to hav Recourf to the Church of Rome for their best Helps to Devotion; whose Care of Souls, in making that necessary Provision for Piety, carried with it so fair a shew of tru Sanctity and Godlinefs as invited too many of the unwarily Devout, first to a favorabl Opinion and then to the absolute Espoufal of her Errors and Superstition, craftily mingled and recommended in those

A 3 Prayers

*The Preface*

Prayers and Meditations that were hammer'd out at her Forge. And what was so insinuating a Temptation to win her Adversaries, may wel be thought a more forcibl Argument to establisth and confirm her own Friends and Abettors, to her Party: So that without a proportionabl Care to countermine her Policy, there could be littl hope either of with-drawing any of her Members, or with-holding many of our own, from her Communion.

But now the Church of England hath both exprest her self sufficiently sensibl  
of

*to the Devout Reader.*

of that Defect and made abundant Provision for its Supply, in compiling and publishing such and such store of Books of Devotion in her Mother-Tong, as neither the Roman nor any of the Reformed can boast of more or better. It may therefore be questioned to what purpos this littl Tract should be super-added to those many excellent pieces of Devout Meditation already in Print; which makes me judg it requisite to giv the Reader som short Account both of its Occasion and Design.

*The Preface*

A most Excellent Person,  
eminent (not to mention  
her quallity, which is very  
considerabl) as wel for her  
Devotion as Intelligence,  
being, by a just and ratio-  
nal Conviction of those  
gross Errors and Forgeries,  
on and by which the Church  
(or rather, Court) of Rome  
hath founded and upheld  
her Greatness, reclaimed  
from her Communion to  
that of the Church of Eng-  
land; to evidence how far  
she was from being indu-  
ced therunto by any other  
Motiv besides that of dis-  
interested Religion, resol-  
ved to confine her self to  
the

*to the Devout Reader.*

the same strict Rules of Devotion and Abstinence, in the Exercise of her Protestant Principles, wherby she had exprest her exemplary Zeal in the Popish Superstition. And that her Soul, in those many hours which she daily allotted for Retirement, might not grow languid and dull in the same Act either of Prayer or Reading (as the Body is apt to becom stiff and unweildy if long held to the self-same Posture or Motion) these brief Aspirations on the Gospel-History were composed to diversify her Entertainment, and

*The Preface*

and fill up those Intervals which a pious Discretion thought requisite for the better Improvment and more orderly Disposall of the time set apart for such Religious Exercises.

And what hath been thus used and approved in the Devout Solitude of a Privat Closet, now appears in Publik with Design to supply the vacant Hours of other pious Votaries, especially at such times. as either the wise Authority of our Superiors, or their own particular Resolution, shal dedicat a whol day to the Duties of Prayer and Humiliation.

But



*to the Devout Reader.*

But lest that different Order wherinto the several Evangelists hav cast their Relation of our Savior's Acts and Speeches which the Holy Ghost hath thought fit to transfer unto succeeding Ages upon Record, might occasion a fruitless Repetition of any one Part, or an unseemly Confusion in the Whole; I have reduced it to such a Method which *Gerard* and *Chemnitius* hav digested their Harmony of the Four Gospels into : that the Religious Peruser may more regularly pass throu the entire History, or the more

*The Preface*

more readily hav Recourſ  
to any particular Tran-  
ſaction in it which may  
beſt ſuit with the preſent  
Scope of his Devotion.  
Wherunto if this ſmall Eſ-  
ſay prov any way ſervice-  
abl, it will at once recom-  
penſ my preſent Labor and  
encorage me to proceed; be-  
ing ardently deſirous to ex-  
preſs my Self, in Commu-  
nion with my Savior,

*A ſincere Lover of Souls,*

**P. Traheron.**

## *A General Prayer*

*Preparatory to the ensuing Meditations.*

**O** Father of Mercies and God of all Consolation, *who art the Fountain of Life and Salvation*, my Soul and all that is within me bless thy Holy Name, for sending thine Only-begotten Son into the World to redeem Me and all Mankind to thine Eternal Glory. I beseech Thee withdraw mine Affections from this World, that I may serve Thee in Spirit and in Truth: Enlighten my Understanding and reform my Will, that my Heart may be entirely united to Thee, and (all other Business set apart) as well secretly among the Faithful, as openly in the Congregation, adore and praise the God of  
my

*my Salvation. And since the Mercies of GOD do at once oblige and encourage me to present my Soul and Body a Living Sacrifice at thine Altar, let this my Reasonabl Service be so acceptabl unto Thee, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to com, nor Hight, nor Depth, nor any other Creature be abl to separat me from the Lov of God which is in Christ JESUS our LORD. Giv me a clear Sight into all the Mysteries of His Life, and a du Sense of all the Miracls of His Lov unto Death, til I be so ravished with the Contemplation of their gracious Design upon my Soul, as to count all things but Loss for the Excellency of the Knowledg of Christ Jesus my Lord, and be ready to suffer the Loss of all things, and count them*

them but **Dung**, that I may win  
Christ ; and be found in Him,  
not having mine own Righte-  
ousness, which is of the Law,  
but that which is throu the  
Faith of Christ, the Righteous-  
ness which is of God by Faith ;  
that I may know Him, and the  
Power of His Resurrection, and  
the Fellowship of His sufferings,  
being made conformabl unto  
His Death. *And let the constant  
secret Meditation of His Life and  
Lov, His sufferings and Glory,  
His Virtues and Graces, His  
Precepts and Promises, His Pre-  
sence and Power, be the hidden  
Manna of my Soul, its Food and  
Refreshment in all Conditions ; in  
Afflictions, my Support ; in Po-  
verty, my Treasure ; in Reproa-  
ches, my Glory ; in Darknes, my  
Light ; in Sicknes, my Health ;  
in Troubl, my Repose ; in Prospe-  
rity my Defence ; in Life and  
Health,*

*Health, my Joy and Consolation;  
that Christ being thus formed in  
me, I may (through Him who  
giveth us the Victory) overcome  
the Vanities of the World, the  
Lusts of the Flesh, and the Tem-  
ptations of the Devil, til He be-  
com my Life in Death and my  
Happiness in Heaven. Amen.*

---

THE

---

THE  
Soul's Communion  
WITH HER  
**SAVIOR.**



The First Book,

Containing so much of the Gospel-History as relates to the Infancy of the H. Jesus, and that time of his Privat Life which passed before He entred on his Publick Ministry.

Cap. I.

*Of His Incarnation.*

S. Luke 1.

26,--79.

S. Mat. 1.

18,--25.

§. I.

**O** Holy and Ever-bless'd Je-  
su, Eternal Son of the  
eternal God, who didst descend  
from thy *Father's Bosom*; from  
B the



*The Soul's Communion*

the highest Hevens, thy Royal Throne, to this Vale of Misery; that by taking My Nature upon Thee, Thou mightest not only suffer and satisfy for Me, but also impart Thy Nature unto Me.

I praise and magnify thy Name, For this thine unspeakable Lov. I adore thee for thine infinite Wisdom and Goodness: I am astonished at thy stupendious Humility and Condescension to lost and undeserving Man. *Bow the Hevens, O Lord, once more, and com down,* touch my Heart with thine Almighty Power; and, having cast out whatsoever may be offensive to thy Sacred Majesty, fill it with thy blessed Presence for ever.

## §. 2.

O Blessed Jesu; whose Incarnation was so sublime a Mystery, that,

that, to usher in a matter of such extraordinary Concernment to the World, the Angel Gabriel was sent from God, unto a City of Galilee named Nazareth, to a Virgin espoused to a man whose Name was Joseph, of the house of David, and the Virgin's Name was Mary :

S. Luke 1.  
26,

S. Luke 1.  
27,

I magnify thy Glorious Name,

For *making thy Spirits Ministers unto them who shal be Heirs of Salvation.* As the Angels and Arch-Angels prais Thee, the Cherubim and Seraphim adore Thee, and all the heavenly Host bow down unto Thee, not only sitting upon thy Throne, but even at the lowest Degree of thy Foot-stool, wherunto thou hast voluntarily humbled thy self in thine Incarnation : So, let me, I beseech thee, in concurrence with the Celestial Choir, cele-

brat this Mystery of thy Lov on Earth, & worship the Majesty of thy Glory in Heven, til my Life becom Angelical by rejoicing in Thee and in Thy Salvation.

## §. 3.

28,

When the Angel came in unto her, and said, Hail thou that art highly favored, the Lord is with thee; blessed art thou among Women: she cast in her

29,

mind what manner of Salutation this should be.

I prais thy Holy Name,

O Blessed Jesu, for the greatness of thine Eternal Lov to this Holy Virgin, and to all Mankind in her. O make me sensibl how highly I my self am favor'd in this great Transaction, since She was thus blessed among Women, that *all the Families of the Earth* might be blessed in her  
Seed.

*Seed.* A Salutation of such infinit Importance doth worthily deserv to be frequently revolved in our minds, which, being particularly brought to a privat Family in *Jewry*, hath prov'd of universal Concernment to the whol World. O let me also tast and see how gracious the Lord hath been to my Soul: No matter for the Favor of Men, so we find Grace with God.

§. 4.

While she was troubled at his saying, the Angel said unto her, Fear not Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his Name *Jesus*: He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of

S. Luke 1.

30,

31,

32,

B. 3

h's.

33,

his Father David. And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

I praise and magnify thy Name,  
O Jesus, for thy great Glory and endless Sovereignty, for as much as thy *Kingdom is an everlasting Kingdom, and thy Dominion endureth throu-out all Generations.* O thou Root and Offspring of *David*, vouchsafe to extend thy Scepter over all Nations, and be *for Salvation to the Ends of the Earth*, that under thy Government all People being saved from their Sins may live and prosper in Peace and Holiness. Sit upon the Throne of my heart by the Power and Presence of thy Holy Spirit, reign over all the faculties of my Soul, subdu them to thy Will, and be thou my God and King forever.

§. 5.

§. 5.

Then said Mary to the An- 34.  
gel, How shall this be, seeing I  
knew not a Man? Wherunto  
the Angel answered, The Holy 35.  
Ghost shall come upon thee, and  
the Power of the Highest shall  
overshadow thee, therefore also  
that Holy Thing which shall be  
born of thee shall be called The  
Son of GOD.

I praise and magnify thy Name,

O thou *Son of God*, for thine  
infinit Condescension to become  
the *Son of Man*. It is not less  
Blessed and Mysterious to con-  
ceive Thee in the Heart by Faith,  
than to carry Thee in the Womb  
of Flesh: Send therefore, I be-  
seech thee, the same Spirit and  
Power to rest upon mine Affe-  
ctions, til *Christ be formed in me*,  
that thy Humility and Holiness,

B. 4.

thy

thy Life and Lov, may be brought forth in my Conversation, and so adapt me to be called the Son of God.

## §. 6.

S. Luke 1. Holy Jesu, who, for the more rational Engagement of the Virgins Faith, didst further acquaint her by the same Angel, Behold,  
 36, thy Cousin Elizabeth, who was called barren, she also hath conceived a Son in her old Age.

37, Magnify thy H. Name,  
 Because with God nothing shall be impossible. This Maxim may suffice to silence all the Cavilling Inquiries of human Reason, *How this should be*: For the same Power that makes the barren Womb fruitful, can with the same facility dispense with those Laws of Nature that render it unlikely there should be a Virgin-



Virgin-Mother: And that Spirit, which, by breathing on them, was abl to make *dry Bones liv*, may be very rationally believed of sufficient Power to impregnate a Virgin's Womb. And therefore, in Considering this transcendent Mystery of my Savior's Incarnation, I will rather admire and recount his Goodness and Truth; than question his Power, or pry into the manner of its Accomplishment; and in all his Trials of my Faith or Patience, my Soul shal say, as the Handmaid of the Lord did, Be it unto me according unto thy word.

38

§. 7.

Upon this Information the Blessed Virgin Mary arose and went into the Hill-Country to the House of Zacharias, to visit her Cousin Elizabeth, who no  
B 5 sooner

39. 40

41, sooner heard her Salutation,  
 but the Babe leaped in her  
 42, Womb, and she was filled with  
 the Holy Ghost : so that she  
 said with a loud voice, Blessed  
 art thou among women , and  
 blessed is the fruit of thy womb,  
 43, whence is it that the Mother of  
 my Lord should com to me ?

I prais thy Name,

For this marvelous Effect of  
 thy Prefence, O Blessed Jesu, and  
 for the powerful Influence of thy  
 Spirit manifest therein, even be-  
 fore thy Manifestation to the  
 World. Help me, O Lord , so  
 to correspond with Thee in thy  
 gracious Visitations as to dis-  
 charge all the Offices of Lov,  
 Friendship , and Christian Piety  
 incumbent on me toward all Re-  
 lations, that I also may be a Joy  
 unto thy Servants , and they  
 such unto Me, as Thou art un-  
 to

to us all. And let the voice of thy Salutation, sounded in mine Ears by the Ministry of thy Word, make me Blessed in believing that there shall be a Performance of those things which were told us from the Lord, as well concerning the second Coming to judge the World as hath already been of thy first Coming to redeem it.

S. Luke 1.  
44.

45.

§. 8.

O my dear Redeemer, who, in making choice of this Holy Virgin to be thy Happy Mother, hast regarded the low Estate of thy Handmaiden, preferring *that* before all the outward Pomp and Grandeur wherewith we are too fondly taken, to give us an instructiv Instance that Humility is the Fountain and Fore-runner of Honor, for behold from thenceforth all Generations do call her Blessed:

42.

My

463 My Soul doth magnify the  
Lord,

473 For he that is Mighty hath  
don great things, and Holy is  
51, his Name; He hath shewed  
strength with his Arm, when he  
52, put down the mighty from  
their Seats, and exalted them  
54, of low degree, to help his Ser-  
vant Israel in remembrance of  
his Mercy. Lord, since the  
Poor and Lowly in heart are so  
acceptabl in thine Eys, teach  
me to lov Retirement and de-  
light in Devotion as this Elect  
Virgin did, and make me truly  
content and happy in the lowest  
degree wherin thy Providence  
shal think fit to place me. And  
since thou art graciously incli-  
335, ned to fill the hungry with good  
things, let her Faith in relying  
on God's ancient Promises of  
336, Mercy, which he spake to our  
Fathers,

Fathers, to Abraham and to  
his Seed for ever; her *Wif-*  
*dom* in treasuring up all thy Sa-  
cred tho Mysterious Verities;  
her constant *Obedience* to thy  
revealed Will; her exemplary  
*Humility* amidst all thy Graces  
conferr'd upon her; and that  
Spirit of Prais and Thanksgi-  
ving wherewith she rejoiced in  
God her Savior, added to her  
modest *Chastity* and holy *Fear*,  
replenish and adorn my Soul and  
Life in all Estates and Condi-  
tions: for thy Mercy is on them  
that fear Thee from Generation  
to Generation.

47.

50.

§ 9. GOD'S WILL

O thou Day spring from on  
high, who throu the tender Mer-  
cy of our God hast visited us, to  
giv Light to them that sit in  
Darkness and in the Shadow  
of Death, to guide our Feet in  
the way of Peace. Blessed

S. Luke 1.  
78,

79.

68, Blessed be the Lord God of Israel,  
 69, For he hath visited and re-  
 deemed his People, and hath  
 raised up an horn of Salvation  
 for us in the house of his Ser-  
 vant David. Lord, grant un-  
 74, to us, that we being delivered  
 out of the hands of our Ene-  
 mies, may serve Thee without  
 75, fear, in Holiness and Righte-  
 ousness before Thee all the days  
 of our Life; till we acquire the  
 saving Knowledge of thy Salva-  
 tion given unto thy People, by  
 77, the Remission of their Sins.

## §. 10.

Holy Jesu, With what Wis-  
 dom didst thou delay thine In-  
 carnation so long? With what  
 Mercy no longer? Thou didst  
 defer it so long, that the Scrip-  
 tures fore-going it might testify  
 of Thee, according to that say-  
 ing.

ing, *In the Volume of the Book it is written of Me* ; to the end all holy Souls, in the fundry Ages and Nations of the World, might be filled with Expectations & Desires of Thy Coming in the Flesh, and confirmed in their Faith by the Prophecies accordingly fulfilled. Yet wouldst thou not delay it longer, that the Over-flowings of thy Lov, *in the Fulness of Time*, might satisfy all holy Longings with the Accomplishment of thy wonderful Incarnation, in order to our compleat Redemption

I prais and magnify thy Name,

For the *exceeding Riches of thy Grace* and Wisdom treasured up in this thy mysterious and sacred Dispensation : Beseeching thee, that as Thou art *the Desire of all Nations* ; so to render thy self *altogether lovely in mine*  
eys.

eyes. O vouchsafe to com into my Soul in the fulness of thy Compassion, for the Pardon of my Sins; in the fulness of thy Grace, to subdu my Lusts; and in the fulness of thy Power, to strengthen me in resisting Temptations; as thou camest in the fulness of thy Lov, to redeem me from their malevolent Influence.

## §. II.

S. Luke,  
2. 6.

O Blessed Jesu, who didst endure nine Months Confinement in thy Mother's Womb, til the days were accomplished that she should be delivered, that beginning at the Root of our Nature thou mightest throuly cleans its Original Corruption:

I magnify thy Sacred Name,  
For thy patient Conformity  
to thine own Laws of Nature,  
attending



attending till her ordinary Time and Method should open the doors of the Matrix for thy Releas. Lord, moderat that Impatience wherwith we usually crave any expected Good, and that Eagerness of mind which precipitats us into irregular Courses to evade whatsoever we fancy uneasy or troublsom: And when I am reduced to any great Strait, enabl me, with a contented Patience and humbl Resignation, to wait on Thee, my best Aid and Exemplar, for Deliverance in thy good time.

## §. 12.

When as his Mother Mary, S. Mat. 1. 18, being espoused to Joseph, was found with Child, before they came together; and that just 19, man, not willing to make her a public Exampl, was minded to put her away privily; the Angel.

20, Angel of the Lord appeared unto him in a Dream saying, Joseph thou Son of David, fear not to take Mary thy wife ; for that which is conceived in her,  
 21, is of the Holy Ghost ; and she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their Sins.

I celebrat thy saving Name,  
 22, For fulfilling that which was  
 23, spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel. Evidence thy self, O Jesus, to be God with Us, in making us tender of our Neighbor's Reputation ; and instead of judging rashly according to appearance, let us rather follow the Dictats of thy Grace, if not from the  
 imme-

immediat Direction of thy Holy Spirit, yet according to the charitabl Prescriptions of thy Holy Word.

§. 13.

Then Joseph being raised from Sleep did as the Angel of the Lord had bidden him, laying aside all the unkind Determinations of his mistaken Jealousy. S. Mar. 1.  
24,

I prais and magnify thy Name,  
O God,

For that steddy Faith and perfect Resignation wherwith this thy Servant entertained the Intimation of thy Divine Will, who *was not disobedient to the heavenly Vision*, but readily submitted to the Authority of the Message without disputing the Truth or Possibility of the Mystery therein revealed. Lord, render me more  
incli-

25,

inclinabl to employ my Talent  
in a hearty Obedience to thine  
expres Commands, than spend  
my Time in the fruitless Disqui-  
sition of those unaccountabl My-  
steries which thou hast been  
pleased to reveal from Heaven:  
And let his unparallel'd Absti-  
nence who took unto him his  
Wife, and yet knew her not til  
she had brought forth her first-  
born Son, not only so shame all  
mine inordinat Affections and  
engage me to *abstain from fleshly  
Lusts which war against my Soul,*  
as to *keep under my Body and  
bring it into Subjection;* but  
withall heighten our Esteem and  
Emulation of the transcendent  
Chastity and conjugal Lov of  
that immaculat Pair whom the  
King of Heaven thought fit to  
honor and entrust with the Birth  
and Breeding of his own Son,  
who was not so styled *her First-  
born.*

*born as to imply there ever was any other succeeding Fruit of her Womb ; the Mother of God being worthily believed an Eternal Virgin, as wel In and After as Before the Bringing forth of that Son whose Name they called JESUS, according to the mystical Import of that abstruse Prophecy, in the 44th Chapter of Ezekiel, This Gate shal be shut, it shal not be open'd, and no man shal enter in by it ; becaus the Lord the God of Israel hath enter'd in by it, therefore it shal be shut.*

§. 14.

O Dear Jesus, who in the same Act of assuming our Humanity didst also evidence thy Divinity, being as well conceived by the H. Ghost as born of a Virgin.

I adore thine Eternal God-head,  
For thy great Wisdom and  
Care in the Discovery and Con-  
firmation of this sublime Myste-  
ry of thy Hypostatical Union;  
which thou didst not only tran-  
sact in Secret by the Message of  
the Angel *Gabriel*, the Over-  
shadowing of the *H. Ghost*, and  
the Conception of the Virgin  
*Mary*; but hast openly ratified  
by the Report of those *Shep-  
herds* that had seen a Vision of  
Angels by the Brightness of the  
*Star* which appeared in the He-  
vens, and by the Deportment  
of the *Wise men* whom it condu-  
cted from the East to *Jerusa-  
lem*; by the Testimony of *Si-  
meon* and *Anna* in the Templ,  
and that of thy Precursor  
*John* the Baptist in the Wilder-  
ness: All publick and unquestio-  
nable Arguments as well to  
con-

confirm as exhibit the Truth and Import of the Annunciation made in privat to the devout Virgin ; that this first Step towards the Great Act of our Redemption , being alike Glorious within and without , might appear worthy to be received of All with full Assurance , and contemplated by All with infinit Gratitude and Delight.

‘ O my dear and gracious Redeemer, whose Humanity and Divinity are inseperably united, in Thee *are hid all the Treasures of Wisdom and Knowledge, being filled with the Fullness of God.* Grant, throu the Dispensation of thy Grace, that the same Godhead which dwelleth in Thee *bodily* , may spiritaly abide in Me ; that, as thy Body is united to thy Soul and both unto God , so my Body

‘ Body may be incorporat with  
‘ thine, and my Soul enflamed  
‘ with such a degree of thy  
‘ Lov as shal be an Earnest of  
‘ our ever-lasting Union. Fill  
‘ me with great and reverent  
‘ Apprehensions of that inex-  
‘ pressibl Honor wherunto we  
‘ are advanced in Our Union  
‘ with the Deity, in regard it  
‘ is the End and Effect of Thine;  
‘ and let this Consideration dis-  
‘ entangl me from all things  
‘ here below, that living the Life  
‘ of God, from which the whol  
‘ World is alienated by Sin, I  
‘ may enter into an Heavenly  
‘ Fellowship with the Father and  
‘ with his Son Jesus Christ for  
‘ ever. Amen.



Cap. II.

Of His Nativity.

S. Luke 2.  
1,--20.

§. I.

**O** Thou King of Kings and Lord of Lords, who dost dispose and turn the hearts of Earthly Monarchs as it seemeth best to thy Godly Wisdom, making that Decree which went out from Cesar Augustus that all the World should be taxed, subservient to thy Celestial Decree long before Cyrenius was Governor of Syria revealed by thy H. Prophets touching the place where Christ should be born: for, in Obedience to the Imperial Edict All went to be taxed, evry one into his own City, and Ioseph went up from Galilee, out of the City Nazareth,

v. 15

2,

3,

4,

C

reth,

5, reth, into Judea, unto the City  
 6, of David, which is called Beth-  
 lehem, to be taxed with Mary  
 his espoused wife then great  
 with Child, in such a juncture  
 of time, that while they were  
 there the days were accom-  
 plished that she should be de-  
 livered.

I prais and magnify thy H.  
 Name,

For thy over-ruling Wisdom  
 and Providence in making those  
 Occurrences, which seem con-  
 tingent, and arbitrary to human  
 Reason, instrumental to carry  
 on the *good purpos* of thy Divine  
*Will*; so that what the Prophet  
*Micah* had fore-told (as the  
 Chief Priests and Scribes them-  
 selves did readily explain and  
 apply it) may at this day serv  
 for the Direction and Establish-  
 ment of our Faith in the tru *Mes-*  
*siah*

*fiab.* Lord, let that admirabl  
Concent and Harmony between  
thy Old and New Testament,  
which is evident in this and ma-  
ny other singular Instances of  
thy Truth and Power, be effe-  
ctual to convince the obstinat  
Jews, convert the unbelieving  
Gentils, and bring All Mankind  
to the Obedience of Faith in Jesus  
Christ our Lord.

§. 2.

O thou most High Possessor of  
Heaven and Earth, who didst  
humbly thy self to be wrapped in  
Swaddling Cloaths and laid in  
a Manger, because there was  
no room in the Inn, having made  
choice of a poor Virgin for thy  
Mother and a mean Carpenter  
to pass for thy reputed Father,  
both being destitute (not only  
of a numerous Train of Atten-  
dants, and such like Marks of

S. Luke 2. 7.

Worldly Pomp and Grandeur, but even) of ordinary Conveniences :

I praise thy Glorious Name,

For thus *taking upon Thee the form of a Servant*, that thou mightest heal the Error of our Ignorance and Ambition. Let the continual memory of this thy blessed Examl give an effectual Check to the Vanity of my Mind, for the utter extirpation of all the Pride or Avarice incident to my Nature : And, having dispossessed all sensual Thoughts and beastly Appetits of that Room which entirely belongs to Thee, be thou pleased to accept of my poor Heart, as thou didst of that homely Stable, to reside in, supplying their place with such unfeigned Humility as may render me cheerfully contented in all Estates. Lord, impart

impart needful Consolation to the Poor, a sanctified Poverty of Spirit to the Rich, and the abundant Riches of thy Grace to All.

§. 3.

There being in the same Country Shepherds abiding in the field, keeping Watch over their Flock by night, the Angel of the Lord came upon them, and said unto them, Fear not, for behold, I bring you glad Tidings of great Joy which shall be to all People; for unto you is born this day, in the City of David, a Savior, which is Christ the Lord:

8,

9,

10,

11,

I magnify thy Sacred Name,

For this admirabl mixture of Humility and Glory wherwith thou, O Christ, hast beautified and signalized thy Coming into

C 3

the

*The Soul's Communion*

the World : for, the Ministry of an Angel, to proclaim thy Birth, is no less Glorious and Sublime, than to be an Inmate with the Beasts of the Stabl seems base and mean in our Eys. Lord, since thou hast vouchsafed to direct thy winged Herald to those vigilant Cottagers, that the Poor and Simpl might hav as much Occasion to shew forth thy Prais as the great and Learned; I cannot but admire (and heartily desire to imitat) the perfection of thine impartial Lov to the Souls of men. Thou art not deluded with the beautiful Vizard of a Great Estate, nor enamor'd on empty Titls of Honor; but, seeing throu the Veil of such human Additaments and beggarly Inventions, dost infinitely prize the naked Souls and Bodies of thy Servants. Quicken me (I beseech thee) to an industrious

dastrious Attendance on my  
 Calling, and a stricter Watchful-  
 ness over my Thoughts, Words,  
 and Deeds, (those numerous  
 Flocks which are very apt to  
 wander and go astray) that my  
 Soul may be precious in thy  
 Sight: And, tho *I walk in Dark-*  
*ness, in the Vale and Shadow of*  
*Death*, yet let thy gracious Visi-  
 tations not only enlighten and  
 refresh me, but also draw and  
 direct my Heart to follow these  
 honest Shepherds, who (in obe-  
 dience to the direction they re-  
 ceiv'd from Heaven) left all to  
 go unto Bethlehem and see that  
 thing which the Lord had made  
 known unto them, where they  
 found the Babe lying in a  
 Manger; that I also, being fil-  
 led with the like Joy in Believing  
 what they found verified by this  
 Sign which the Angel had gi-  
 ven them, may boldly publish

S. Luke 2.

15,

15,

12,

thy Goodness and Truth together with my own grateful Apprehensions of it, as these Shepherds did, who when they had seen it, made known abroad the saying which was told them concerning that Child, and returned glorifying and praising God for all the things that they had heard and seen.

S. Luke 2.  
20,

## §. 4.

And how could they do less? having so lately seen a Multitude of the Heavenly Host, praising God and saying, Glory to God in the highest, and on Earth Peace, Good Will towards Men. Shal Angels descend to celebrate our Peace on Earth? and, Shal not We lift up our Eyes on High to give God the Glory? Can they rejoice in the manifestation of His Good Will towards Men, and Men themselves be unaffected

13,

14,



affected with such an inestimable  
Benefit: May I be silent or in-  
sensible, while the heavenly Host  
sing Praises: and to thy praise

I will praise and bless and give  
Thee thanks for ever,

O my Dear Redeemer, for the  
transcendent Efforts of thy Love  
to Me and all Mankind, express  
in this Angelick Carol. O be  
thou graciously pleased to warm  
my breast with some Sparks of  
this Celestial Charity, that being  
like unto the Angels in doing  
thy Will and shewing forth thy  
Praises upon Earth, I may at  
last be made equal to them in  
the fruition of thy beatifick Pre-  
sence in Heaven: and in order  
thereunto, let that *Love of God*  
which was thus manifested to-  
wards us, by sending his only be-  
gotten Son into the World, that  
we might live through Him, even

*when we were Enemies to God and all Goodness, powerfully engage us to the Practice and Improvement of that Peace thou hast restored upon Earth by transcribing the most excellent Copy of thy Good Will towards Men; for, if God so loved Us, we ought also to love one another; Upon the unfeigned Discharge of which grateful and advantageous Duty, the whole Success of His means of Grace and Our Hopes of Glory doth so much depend, that without following those things which make for Peace as well as Holiness, no man shall see the Lord.*

§. 5.

8. Luke 22. Now, all they that heard  
18, those things which were told  
them by the Shepherds, wonder'd at it; but the blessed  
19, Virgin Mary kept all these things

things and ponder'd them in  
her Heart.

I prais and magnify thy Name,

O thou uncreated *Angel of  
the Covenant*, for the astonishing  
Power and peculiar Influence of  
thy Divine Revelations; which  
are usuall attended with a va-  
rious Effect upon the minds of  
different Persons. Grant (Lord,  
I beseech thee) that I may not  
entertain any Discovery of thy  
Saving Truth or more especial  
Presence, with the short-lived  
Flash of a bare transient Wonder  
or fruitless Amazement, after the  
loose Examl of the un-thinking  
part of Mankind: but rather so  
imitat the pious Prudence of thy  
matchless Mother; who discreet-  
ly observed evry Intimation of  
thy God-head, and carefully kept  
in mind whatever might en-  
lighten her Understanding there-  
in,

in, as to treasure up all the sacred Notices of thine *Eternal Power and Godhead* in the safe Recesses of my Heart, and allow som Time and Thought to make a du Reflection on such considerabl things as may there-upon be worthily committed to a Religious Memory in my Soul; for, *whoso is wise will ponder these things, and he shal understand the loving-kindness of the Lord.*

## §. 6.

O Thou *Light of the World*, who wast born in the Night, an Emblem of that dark and disconsolat Estate wherinto We by Transgression fell: Thou art the *Sun of Righteousness*, by whose Rising upon the Earth the *Peep* that walked in Darknes hath seen a great *Light*, and upon them that dwell in the *Land of the Shadow of Death* hath the *Light* shined.

*shined.* Thy glorious Appearing hath dispersed the Cloud of thy Father's Wrath, under which the whole Creation groaned, together with those unwholsom Mists of Sin, Error, and Ignorance wherein Mankind was lost and benighted: Thou hast dissolved the Everlasting Chains of Darkness which were justly prepared to bind us in Hell and Despair, and once more restored us a Day of Hope to rejoice in *the Light of thy Countenance* for ever:

All that is within me doth bless  
thy H. Name,

Who hast said unto my Soul,  
*Arise, shine, for thy Light is  
com, and the Glory of the Lord,  
is risen upon thee.* Lord, grant  
that in *thy Light* I may see  
*Light*: let the Light of thy  
Grace prepare mine Eys to be-  
hold the illustrious Splendor of  
thy

thy Glory. And since it is the Night wherein all the Beasts of the Forrest do mov, let me have no longer fellowship with the unprofitable Works of Darknes, but rather reprove them, by walking as a Child of the Light and of the Day, remembring that the Day-spring from on high hath visited us, to give Light to them that sit in Darknes, and in the shadow of Death, to guide our Feet into the way of Peace, which is the Work of Righteousness, as its Effect is Quietness and Assurance forever.

## §. 7.

O thou Prince of Peace, who, by disposing the States of the Earth to Peace and Quietness at the time of thy Nativity, hast shew'd that the gracious Design of thy Coming into the World was to remove the Enmity between

tween God and Man, by reconciling them to each other in thy Self:

*I glorify thy Name,*

For so suitable an Imagination, that what was written by the Prophet *Isaiah* is fulfilled; *for, unto Us a Child is born, unto Us a Son is given, and the Government shall be upon his Shoulder; and, Of the increase of his Government and Peace there shall be no End.* Lord, How comes it to pass that such as call themselves after thy Name, be no less Contentious and Bloody than those who are Strangers to the Doctrine of thy Gospel? How long shall Christendom be the Scene of those Tragick Wars and injurious Villanies which Barbarians detest and blush at? O, Be thou pleased to extend thy Golden Scepter over the Earth, that the  
Inhabitants

Inhabitants thereof may at length be induced to *beat their Swords into Plow-shares and their Spears into Pruning-hooks*: And, in order to the publick Peace, put an end to mens privat Animosities, and pacify the particular Commotions of their Minds: Compose all our tumultuous Passions whensoever they arise, regulat our disorder'd Appetits, subdu our pervers Wills. and reduce all our unbridled Affections and Faculties to so serene a Temper as is meet for the Reception and Obedience of that *Great and Only Potentat*, whose Name is *Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.*

## §. 8.

O thou Eternal Son, who art *the Wisdom of the Father*, and hast endued thy Church with such



such a Degree of Prudence and Gratitude as to institute and observe an Annual Feast, for a constant Memorial of thy Nativity, to confirm our Faith, re-inforce our Duty, redouble our Praises, and repeat our Thanks; so that being filled with thy Graces, by a due participation of thy H. Sacraments in a grateful Commemoration of the Word made Flesh, we may all conspire to celebrate thy salutiferous Birth with Eucharistical Joy:

I magnify thy Name,

For the great and diffusiv Efficacy of thy (outwardly) mean and obscure Nativity, the Fame wherof hath so marvelously prevailed over all the Earth, that *the Gentils are com to thy Light and Kings to the brightness of thy Rising.* Strengthen and direct thy Church, the Pillar and Ground  
of

*of the Truth*, to maintain the Beauty of Order and the Virtu of H. Disciplin, together with *the Form of sound Words* in her Doctrin, throu-out all Ages, that all her Members may *with one Mind and one Mouth glorify God even the Father of our Lord Jesus Christ*, by celebrating all such Festivals with holy Joy, in Unity of Spirit and the Bond of Peace, as are instituted for the Honor of thy Mercy, the Glory of thy Wisdom, and the setting forth of thy Goodness & Power, in this *great and inscrutable Mystery of Godliness*, God manifest *in the Flesh*.

‘Ever-blessed God, who evry  
 ‘year refreshest us with a re-  
 ‘newed Birth of devout Affe-  
 ‘ctions by the Welcom Memo-  
 ‘rial of our Savior’s Nativity;  
 ‘Grant that we may entertain  
 ‘this humbl Rising of the Sun of  
 ‘Righte.

' Righteousness with such ardent  
' Devotions as may better dis-  
' pose and engage us to follow  
' Him , who enlighten'd the  
' World with his Truth and en-  
' flamed it with his Lov, til we  
' acquire as great Abilities, as  
' we hav Obligations, to join  
' with the Celestial Choir in  
' Singing the Angels Carol, *Glo-*  
' *ry to God in the Highest,*  
' *on Earth Peace, Good Will*  
' *towards Men.*

---

Cap. III.

*Of His Circumcision.*

S. Luke 2.  
21.

§. I.

**W**hen eight days were  
accomplished for the  
Circumcising of the  
Child; tho the Power and In-  
nocence

nocence of my Gracious Redeemer might well hav exemted Him from that rigorous Ceremony, yet did the Holy Jesus freely submit therunto, at once to obey the divine Law, acquit Us from that bloody Rite, and giv us many useful Instructions.

I prais and magnify thy Name,

O Christ, for substituting a more easy Sacrament instead of that sharp Ceremony wherunto Thou thy self hast submitted, and teaching me, by this thy voluntary Condescension, to yield ready Obedience to all the Ordinances of God, how severe and grievous soever they seem to Flesh and Blood Let the Endearment of thy tender Lov in undergoing those hard and painful Rules, from which thou hast thought fit to releas thy Church, engage evry Member therof to  
wave

waive all Pleas of Dispensation or Priviledg which may seem to countenance any Remifness in the difcharge of our Religious Duties : And when the Iniquity or Violence of unreasonabl Men (who frequently impofe greater Burdens than themfelves are willing to bear) fhall make it neceffary for me either to obferv any unwarrantabl Injunctions or undergo any fevere Penalties rather than tranfgrefs thine exprefs Will, inſpirit me with Grace and Corage patiently to fubmit therunto ; but withal render me cheerfully conformabl to all thoſe wel adviſed Conſtitutions, whereby our lawful Superiors either in Church or State hav thought fit to regulat our Deportment in things indifferent.

*Job 1. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

## §. 2.

O thou tru Messiah, whose Name was called **JESUS**, being so named of the Angel before thou wast conceived in the Womb :

I giv thee all possibl Thanks and Prais,

For making good the gracious Purport of this thy Name, in *saving thy peepl from their Sins*. O Blessed Jesus, since, by the Imposition of this adorabl Name, the Holy Ghost hath made a publick Declaration that Thou art *com into the World to save Sinners*, save me (I beseech thee) who *am the chief of Sinners*; let me *tast and see how gracious the Lord is* in the Healing Influence of this Name: A Name that doth charm the dullest Ears and revive the drooping Hearts of miserabl

ferabl Sinners, infinitely beyond the sweetest Accents of Musick, and therefore is *exalted above every Name*, even by God himself; which hath made it highly reasonabl (whatever any caveling Hypocrits, either by their irreligious Doctrin or Deportment, argu to the contrary) *that at the Name of Jesus every knee should bow, in Heaven, in Earth, and under the Earth; and that every Tong should confess that Jesus Christ is Lord, to the Glory of God the Father.* In Obedience to which Divine Decree, I prostrat my Self before Thee O Lord, I worship Thee O Christ, and humbly beg Thee on my Knees to be my Jesus, my Saviour.

§. 3.

O Holy Jesus, who in this first (tho small) Effusion of thy Blood  
didst

didst pay the Earnest of that Debt which thou hadst undertaken to satisfy as our Surety;

I bless thy saving Name,  
 For thus obliging thy Self to fulfil the whol Law, and expiate its Violation, on our behalf. How early began my Redeemer to suffer! He shed his Blood almost as soon as he drew his Breath. O my Soul, defer not to execute His Will, who seem'd impatient to procure thy Welfare at the price of his Blood, and instead of abusing his exact Obedience for a Cloak of Libertinism, let the Examl of his Perfection engage thee to follow his Steps in all holy Conversation: And do thou, O Jesu, at once supply, and satisfy for, all the Defects of my frail Obedience.



§. 4.

This bloody Character of Circumcision left the Impression of God's Seal upon Believing Sinners, that they *bearing in their Bodies the Marks of the Most Holy*, might be put in mind whose Servants they are, and what Duty they ow.

I humbly adore Thee,

O Jesus, for submitting to the Imputation of Sin, and the Penalties consequential therunto, tho thou *knewest no Sin*. Lord, Let this Prospect of thine Exinanition, in taking upon Thee the form of a Servant, yea a Sinner, who art *God blessed* and holy *for ever*, not only banish all those irregular Desires of Esteem which lurk in my bosom, but also render me industrious to be truly Holy, not to be thought so:

D

And

*The Soul's Communion*

And may this beginning of Sorrows in Thy Flesh abate all the Vanity and Niceness of Mine.

§. 5.

O my immaculat Lord, Thou hadst no Lusts to mortify, no Corruptions to renounce, no new Nature to put on, and yet didst permit thy Fore-skin to be circumcised, that we might learn therby to put away all Filthiness and superfluity of Naughtiness:

I prais thy H. Name,  
For this Visibl Sign of that Invisibl Grace we stand in need of. Let this thine Infant-Wound, O J su., circumcise our Hearts, purify our Hands, and preserv our whol Man blameless and undefiled: And since there is a Fountain open'd to the House of David

With her Saviour.

David, for Sin and for Unclean-  
ness; let the Blood of Christ,  
who thron the Eternal Spirit of-  
fer himself without Spot to God,  
purge our Conscience from dead  
Works to serv the living God,  
that being cleansed from all fil-  
thiness of Flesh and Spirit we  
may perfect Holiness in thy Fear.  
To this end, I beseech thee mor-  
tify the Deeds of my Body, cut  
off the Occasions of Sin, and  
disappoint the Temptations most  
apt to betray me therunto: for,  
He is not a Jew which is one out-  
wardly, neither is that Circumci-  
sion which is outward in the Flesh;  
but he is a Jew which is one in-  
wardly, and Circumcision is that  
of the Heart, in the Spirit, and  
not in the Letter, whose Prais is  
not of Men but of God.

## §. 6.

O my Soul, Who could imagine so small & privat an Action, in a Country so remote and an Age so long past, should be of such marvellous Concernment to thee, and evry Family in the Earth besides?

I prais and magnify thy Name,

O Christ, for that diffusiv Wisdom and Goodness wherewith thou hast enlarged my Joys, in making all thine Actions conduciv to the Benefit and Instruction of the whol World. Grant me Grace (I beseech thee) so to use those Faculties wherewith thou hast enabled me to reflect on and consider Objects so far distant in Time and Place, that duly weighing the great Consequence and wide Concernment of evry Thought, Word,  
and

and Deed, enrolled in the Volum of Eternity, I may become the more cautious of ordering my Conversation aright, til Divine Lov, Entire Obedience, and Uniform Devotion compleat my Life in this World, and prepare a delightful Spectacl for God, Angels, and *Just Men made perfect*, in the next.

---

Cap. IV.

*Of His Epiphany.*

S. Mat. 2.

13--14

§. I.

**N**OW, when Jesus was born in Bethleheim of Judea in the days of Herod the King, behold, there came Wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews?

v. 13

25

D 3

Jews?

Jews? for, we have seen his  
Star in the East and are come  
to worship him.

Praise and magnify thy Name,  
O thou Wisdom of the Father,  
for the gracious and operative  
Influence of the Eastern Star,  
whose Appearance and Motion  
being wholly supernatural did  
attract the Eyes, engage the Faith,  
and guide the Feet of these Learn-  
ed Sages in Quest of Thee. In-  
deed, they are the only Wise  
men, who use their Learning to  
find out Heaven. Lord, as thou  
didst illuminat their Souls by a  
diviner Light to discern the Be-  
nefit and Design of that created  
Star, so be thou graciously plea-  
sed to accompany the heavenly  
Oracles of thy Word with such a  
convincing Power and Demon-  
stration of thy Spirit as shal be  
effectual to bring in the Fulness  
of

of the Gentils, to whom thou  
hast extended the Scepter of thy  
Mercy as well as to the Jews,  
having made both one and broken  
down the middl Wall of Partition  
between us.

§. 2.

O Blessed Jesu, who didst with-  
draw the Conduct of that Star  
as soon as the Wise men were  
com to *Jerusalem*, leaving them  
to be informed by the ordinary  
Ministry of the chief Priests and  
Scribes of the People, whom He-  
rod had gathered together, de-  
manding of them where Christ  
should be born: they said unto  
him, In *Bethlehem* of *Judea*;  
for thus it is written of the  
Prophet, And thou *Bethlehem*  
in the land of *Juda* art not the  
least among the Princes of *Ju-  
da*; for, out of thee shall com a  
Governor that shall rule my  
People *Israel*.

S. Mat. 2. 4.

55

6,

I prais thy H. Name,

For the seasonabl Use of Miracles, and the transcendent Excellency of the Means of Grace: It is unreasonable to look for Manna when we are once enter'd into the Land of Promise. Reclaim therefore (I beseech thee) all pervers and ignorant Schismatics from that gross presumption of tempting Thee for new Lights and needless Revelations, now thy Will is so expressly revealed in thy Word; and let *the Priests Lips*, to whom thou hast committed the ordinary Dispensation of thine Oracles, always *preserv* sufficient *knowledg* to direct thy peeple in the way of Salvation by that *more sure Word of Prophecy*, which was of old written for our Instruction, and is to this day a standing Record taken from the mouths of those  
*holy*



*holy men of God who spake as they were moved by the H. Ghost. And as thou didst lead these honorabl Pilgrims by the Conduct of a Star to the Means of Grace, and, by the ordinary Preaching and Explanation of thy Word, unto thy Self, making both these Methods useful in their respective places; so let thine ancient Miracles confirm and quicken us in the Use of such ordinary Means as are adapted to these later Times: for, the Light of thy glorious Gospel is as much more instructiv than the obscurer Language of a Star, as the shining Splendor of the Day out-vies the gloomy Shades of Night; this being no less powerful to draw Men from all Quarters of the Earth to thy Worship, than that was to invite these few from the East.*

## §. 3.

The Wise men, having received so full and plain an Answer from the Priests, in the Confession of a Truth which neither their fear of Herod nor their own Enmity was able to suppress, continue their Progress toward Bethlehem, nothing discouraged either with the disappearing of their Oriental Guide, or by the S. Mat. 2. 3, Troubl which the bold and open Declaration of their Embassy had given Herod and all Jerusalem with him :

I magnify thy Sacred Name;

O Christ, For this their Exemplary Corage and Resolution: Be thou the delightful Object and Answer of all mine Enquiries, the sole End and Recompence of all my Travel; and let my Sou! depend on Thee in the greatest

greatest destitution of all Outward Helps and Encouragements, that those Obstacles which the World is apt to cast in my way being surmounted by a firm purpose of Mind to follow Thee, I may through a due Use of thine Ordinances be brought out of the Maze of Error and Ignorance unto the Knowledge of thy Truth, and walk in the right way to thy saving Presence.

§. 4.

O H. Jesu, who, to reward the Faith and Zeal of these devout Pilgrims, didst not only signify to them the Birth of the Messiah in general, but conduct them also to Jerusalem; and at last, when they departed thence, S. Mat. 2. 9, attend them even to Bethlehem, by the Star which they saw in the East, that went before them til it came and stood over where

10,

Where the young Child was, to  
their great joy :

I bless and prais thy Name,

For being found of them that  
seek Thee, according to thy  
faithful Promise, *I will never  
leave thee nor forsake thee.* Lord,  
since from those general Terms  
which gave us Expectations of  
a Savior, that should be a Man;  
and of the Jewish Nation (which  
alone had been a special Favor  
and Priviledg to the World);  
thou hast descended to more  
exact particulars in fore telling  
us by thy Prophets, That He  
should be of the Seed of David,  
born in Bethlehem, and that of  
a Virgin: Let me not rest satis-  
fied with any general Report  
or superficial Knowledg of thy  
Coming in the Flesh, til my own  
Soul experimentally find that  
Thou art com to be my Redeem-  
mer

mer in particular. For this purpose, let me never want or neglect the Light of thy Gospel; pardon and relieve as wel my Blindness as my Backwardness hitherto, which hath render'd me unprofitable under it; and make us all so duly sensible of our Abuse or Mis-improvement of the Tenders of thy Grace and Mercy, that we may henceforth obey all thy godly Motions, til our Experience of thy Love fill us with Joy unspeakable and full of Glory.

## §. 5.

O thou Light of Israel, of whom Balaam the Gentile prophesied, saying (as it were in Allusion hereunto) *There shall come a Star out of Jacob and a Scepter out of Israel:*

I glorify thy Name,

For ushering in the day of Grace with the brightness of thy Rising. Thou hast promised to give the *Morning-Star* to him that overcometh, as a Pledge or Earnest of the *Inheritance of the Saints in Light*: Grant therefore, I beseech Thee, that we may have Power and Strength to get the Victory and to triumph against the Devil, the World, and the Flesh; and, whereas *this is the Victory that over-cometh the World*, even our Faith, Lord, encreas our Faith, till the Dawning arise unto the perfect Day and Grace be consummat in Glory.

§. 6.

S. Mat. 2.  
11.

When they were come into the house, they saw the young Child with Mary his Mother, and

and fell down and worshipped  
him; and opening their Treas-  
ures presented unto him Gifts,  
Gold and Frankincense and  
Myrrh.

I praise and magnify thy Name;

O my adorabl Redeemer, For  
thy gracious Acceptance of these  
Tenders of their Homage and  
Adoration to thy Majesty: Be-  
seeching thee to cast a benign  
Eye upon my humbl Addressees to  
thy Throne, who desire to adore  
thee with the entire Oblation of  
my Soul and Body, and with all  
the Faculties of both offer unto  
Thee, my King, the Gold of  
Loyalty and Obedience; to  
Thee, my God, the Odors of  
Devotion and Thanksgivings;  
and to Thee, my Savior, the  
Myrrh of Mortification and Re-  
pentance, distilling from a *bro-*  
*ken* and a contrit Heart: for,  
these

these are *Sacrifices which Thou wilt not despise* ; nay, wherewith Thou art better pleased than with all the material Gold, Frankincens and Myrrh. in the World.

§. 7.

These Eastern Sages are vulgarly dignified with the Titl of Kings, and tho that Opinion appears not founded on any authentick Record, yet 'tis not unimprovabl in reference to the present Subject ; for, *Isaiab's Prophecy*, which says, *The Gentils or Nations shal com. to thy Light and Kings to the Brightness of thy Rising*, is actually fulfilled at this day, thy Cross, O Christ, being advanced upon the Crowns of many Potentats, who glory in *That as the chief Ensign of their Honor* :



I giv Thee Thanks and Prais,  
Becaus *the Kingdoms of the Earth are becom the Kingdoms of the Lord and of his Christ*. Purge out of thy Kingdom all things that offend; make all Christian Kings Holy; and all the Hea-then, Christian: And let *thy Loving-kindness, which is better than the Life its self*, enrich my Soul with a Contentment more desirabl than Crowns and more advantageous than King-  
doms, in paying the Tribute I ow to Jesus Christ *the Prince of the Kings of the Earth*, saying, *Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God, even his Father; to Him be Glory and Dominion for ever and ever.*  
Amen.

Cap.

## Cap. V.

S. Luke 2.  
22,--38.

Of His Presentation in  
the Templ.

## §. I.

22,

**W**hen the days of her Purification were accomplished, the Virgin-Mother brought her H. Child Jesus to Jerusalem; to present him to the Lord, according to the Law of Moses.

I therefore prais and magnify thy  
Name,

O my God, for making the  
ancient Precepts of thy Law so  
aptly minister to the Accom-  
plishment of those succeeding  
Prophecies which tell us, *The  
Lord whom ye seek shal suddenly*

com

com to his Templ; and, I wil fit  
 this Houſ with Glory, ſaith the  
 Lord of Hoſts: wherein the Law  
 and the Prophets conſpire to gi  
 the more publick Notice of the  
 Meſſiah at his Maniſtation to  
 Iſrael. How glorious was that  
 Templ wherein the Lord and  
 Owner therof (who dwelleth  
 not in Temples made with hands)  
 made his perſonal and viſible Ap  
 pearance: This made the Glory  
 of that latter Houſ greater than  
 of the former, tho far ſhort of it  
 in outward Riches and Gran  
 deur. There Thou, O Chriſt,  
 waſt often Typically repreſented;  
 but here Thou art Perſonally pre  
 ſent, to the firm Eſtabliſhment  
 of the Chriſtian Faith and the  
 utter Confuſion of Jewish Infi  
 delity, whoſe incorrigibl Obſti  
 nacy in Unbelief doth blaſphe  
 moully turn the Truth of God  
 into a Ly, it being altogether  
 im

impossibl that these Prophecies  
can ever be fulfilled after the  
Subversion of the Second Templ.  
O let my Soul be the Templ of  
thine Eternal Residence, and evry  
Christian Heart be as wel hal-  
lowed as dignified by thy gra-  
cious Presence.

## §. 2.

§. Luke 2.  
24.

O H. Jesus, The Sacrifice  
which thy Blessed Mother came  
to offer for her Purification, be-  
ing A pair of Turtl-Doves or  
two yong Pigeons, is no less  
an Argument of her Poverty  
than Obedience, according to  
that which is said in the Law  
of the Lord, *And if she be not  
abl to bring a Lamb, then she shal  
bring two Turtls, or two yong  
Pigeons.*

Imagnify thy Sacred Name,  
For giving us hereby to un-  
derstand

derstand that God hath chosen the Poor of this World, Rich in Faith, to be Heirs of the Kingdom which he hath promised to them that lov him. Let this her Readiness to fulfil the Law make us more sollicitous to do our Duty, according to the Ability God hath given us, than to conceal our Poverty for Shame, or alledg it for an Excuse to serv God of that which cost us nothing. Lord, purify my heart, that it may yield a due Respect to all the Parts and Precepts of thy Law; studying the mystical Sence of the Ceremonial, observing the rational Injunctions of the Moral, admiring the politick Rules of the Civil, and reverencing the Holy Rites of the Ecclesiastical: for, they all bear the Stamp of thy Authority, and are therefore worthy of all Acceptation and Esteem.

*The Soul's Communion*

9. 3.

28,

O thou Redeemer of the World, who in conformity to that Law, ~~Thy~~ <sup>Thy</sup> Gate that openeth the Tomb, shal be called holy to the Lord, wast presented to the High Priest, and redeemed of him for five Shekels in money, according to the Estimation of the first-born of Man:

I prais thy H. Name,

For becoming a Ransom for many, yea, for All, whether first-born or not. By thee the very Priests and Levits are redeemed, who themselves were taken from among the Children of Israel instead of all the first-born, which had been Sanctified to the Lord. I beseech thee, by virtue of the Price thou hast paid for my Soul, enrol me among the general Assembly and Church of the First-born

born which are written in He-  
ven, who, having received the  
Spirit of Adoption, are not on-  
ly the Children but Heirs of  
God and joint-Heirs with Christ.  
And that thine infinit Merit,  
which sufficeth to make every  
one of thy Brethren a compleat  
Possessor of thine Eternal Inhe-  
ritance, may qualify us all to  
receiv a Kingdom which cannot  
be moved, let us hav Grace wher-  
by we may serve God acceptably,  
with Reverence and godly Fear,  
as becoms persons redeemed  
from their Iniquities.

§. 4.

When the Parents brought  
in the Child JESUS to do  
for him after the Custom of the  
Law; Simeon, a man just and  
devout, to whom it was revea-  
led by the Holy Ghost that he  
should not see Death before he  
had

S. Luke 2.

27,

25,

26,

28,

had seen the Lord's Christ, came by the Spirit into the Temple, where he took him up in his Arms and blessed God for the Consolation of Israel which he had long waited for and now happily found.

I praise and magnify thy Name,

O my Dear Jesus, as well for the singular Graces conferr'd on this reverend person as for the publick Testimony he gave of Thee to them that were present. Pardon, I beseech thee, my Neglect of Waiting for Thee, whereby I have justly forfeited the peculiar Manifestations of thy Grace and Favor; and now that I am not only ready, but earnestly desirous, to receive Thee in mine Arms, yea to lodge Thee in my Heart, vouchsafe to purify and enlighten me with the H. Ghost, that I taking Delight  
in



in thy Sanctuary and carefully  
attending Thee there, with a  
Soul full of Joy and a Mouth full  
of Praises, may also bless Thee  
my God and speak of thine Ho-  
nor in thy holy Templ.

§. 5.

Thus did pious Simeon, whose  
Eys were no sooner blest with  
that desirabl Interview, but his  
Tong exprest the Contentment  
of his Heart in this Swan-like  
Song, Lord, now lettest thou  
thy Servant depart in peace,  
according to thy Word: For,  
mine Eys have seen thy Sal-  
vation, which thou hast prepa-  
red before the face of all peepl.

S. Luke 2.

29,

30,

31,

I prais Thee, O Christ,  
For being both A Light to  
lighten the Gentils, and the  
Glozy of thy peepl Israel. No  
wonder that Joseph and thy  
E Mother

32,

33,

34,

35,

Mother marvelled at those things which were spoken of Thee, especialy hearing him that blessed them say unto Mary, Behold, this Child is set for the Fall and Rising up of many in Israel, and for a Sign that shal be spoken against, in so much that a Sword should pierce throu her own Soul also. Lord, endu my Soul with a like sens of this inestimabl Benefit, that I may rehearf this Song with equal Pleasure and Concernment, since mine Eys also see the Longings and Expectations of former Ages turned into Joys and Praises for all succeeding Generations; it being highly reasonabl for our Satisfaction to be as strong in Delight as their Expectation was great in Desire: For, the principal Design of thy Coming into the World was to remedy, not occasion,

sion, the Fall of any either in or out of Israel; that such as fall throu their own Default might rise agen by Faith in Thee, and those who hav *spoken* most bitterly *against* Thee may upon Repentance be forgiven, when the Thoughts of all Hearts shal be revealed.

§. 6.

This notabl Testimony of old Simeon was seconded by Anna S. Luke 2.  
a Prophetess, of the Tribe of 36,  
Aser, who was of a great Age,  
being a Widow of about four- 37, 1  
score and four Years, which de-  
parted not from the Templ, but  
served God with Fastings and  
Prayers night and day: for she  
coming in at that Instant gave 38,  
thanks likewise unto the Lord,  
and spake of him to all them  
that looked for Redemption in  
Jerusalem.

I prais and magnify thy Name,

O Redeemer of Israel, for rewarding that godly Matron's Devotion with so happy a Change of her Fastings into Jubilees and her Prayers into Praises. Lord, since those to whom thou revealest thy Self must be qualified for that blessed Priviledg by so much Diligence and unwearied Devotion, enable me by thy Grace to apply my utmost Endevors therunto Night and Day, as well in Fastings and Prayers to deprecate my own and my Nations Sins, as by Feasting and Praises to congratulate thy Manifestation to the World and the saving Consequences thereof; uniting in my Devotions all the pious Longings and earnest Wishes of the Old World, with the transporting Joys and inexpressible Satisfaction of the New.

Cap.

Cap. VI.

Of His Flight into Egypt.

§. I.

**W**hen they had thus performed all things according to the Law of the Lord, they returned into Galilee, to their own City Nazareth, but were not allowed any long Continuance there: for, soon after the Angel of the Lord appeared to Joseph in a Dream, saying, Arise and take the young Child and his Mother and flee into Egypt, for Herod will seek the young Child to destroy him: he took them by night and departed thither:

S. Luke 2.  
39,

S. Mat. 2.  
13,

14,

E. 3.

I.

I celebrat thy Name,

O Son of the Highest, for exposing thy Self to so many Hazards and Inconveniences for my sake, and for the constant Vigilance of thy Father's Ey to serv and secure Thee by the Ministry of Angels. Thy Lov alone moved thee to descend from the Region of Bliss and Glory to this Vale of Misery and Troubl, and nothing but thy gracious Design to free us thence inclined thee rather to retire into the Hous of Bondage than yield thy throat to the Tyrants Cruelty, lest Our hope should hav been unseasonably cut off. Watch over me, I humbly beseech thee, in all the Dangers wherwith I am beset in this World of Iniquity, and either instruct me to escape them or strengthen me to sustain them. Let no Devices of the Wicked prosper

prosper against my Soul, but reflecting on this thine own Peril, be thou ever ready to deliver me from the malicious Designs of unreasonable and cruel Men.

## §. 2.

O my blest Redeemer, who, in thy tender Years, for the avoiding of Herod's Rage, didst endure a tedious Banishment, to let us know there is no less ground of Contentment in a voluntary Exile (when thy Providence makes it necessary for us) than in the Enjoyment of our nativ Soil:

I bless thy H. Name,

For being equally near us in all places of thy Dominion; for, the whol Earth is thine. Lord, whatsoever thy Wisdom and Authority thinks fit to enjoin me, let thy Grace incline me cheerfully

fully to obey, how much soever it seem to thwart my worldly Interest or Eas; and, in all my Endeavors to execute thy Will, conduct and defend me with thy good Providence. Obeying Thee I may be safe in Egypt, *the House of Bondage*, while encompassed with Perils; and throu Disobedience to thy Commands, may perish in Bethlehem, *the House of Bread*, tho surrounded with Plenty: To thy better Choice therefore do I wholly refer the Disposal of my self and all mine Affairs; for, Thou art *God only Wise and Blessed for ever.*

§. 3.

O thou Mirror of Meekness, who didst rather submit to the common Remedy of withdrawing from the impendent Storm, than use a Miracle either to reverse the Purpos or withstand the Power



Power of Herod, by any irresistibl  
Influence of thine own :

I prais and magnify thy Name,

For thine exemplary Subjection to Civil Magistrats, being quietly submissiv *not only to the Good and Gentl, but even to the froward.* Let the Respect thou barest them in thy Peaceableness and Patience under the grossest Abuse of their Authority and Jurisdiction, quicken and confirm in me the Principles of an inviolabl Loyalty, that I *resist not evil* ( tho unjustly inflicted by the higher Powers ) but rather shun the Inconvenience by a timely Retreat than presume to disturb their Government, or oppose their Authority, by any unwarrantabl and contumacious Practices; for, *whosoever resisteth the Power, resisteth the Or-*

E 5                      *dinance*

dinance of God: and they that resist shal receiv to themselves Damnation.

---

## Cap. VII.

S. Mat. 2.  
15.—23.

Of His Return out of Egypt,  
after the Slaughter of the  
Innocents.

## §. I.

16,

**W**hen Herod saw that he was mocked of the Wise men, (whom he had sent to Bethlehem with this Charge, Go and search diligently for the young Child, and when ye have found him bring me word again, that I may come and worship him also; but they, being warned of God in a Dream that they should not return to Herod, were departed

8,

12,

ted into their own Country  
another way;) he was exceed-  
ing wroth:

I glorify thy Name,

O Christ, For the ready Obe-  
dience of those thy Followers in-  
conforming to evry notice of  
thy Will; who, truly judging  
it cannot *be right in thy Sight*  
*to hearken unto Men more than*  
*unto God*, would rather incur  
the Danger of an earthly King's  
Displeasure than the Guilt of  
Disobedience to the heavenly Vi-  
sion. That Tyrants and Usur-  
pers are a Scourge unto them-  
selves, we hav a notabl Instance  
in Herod, whose Passions were  
ever on the Rack to chastise his  
Ambition: As soon as the Ea-  
stern Pilgrims came with their  
Inquiry, (*Where is he that is*  
*born King of the Jews?* he  
was troubled with Fears and  
Appre-

dinance of God: and they that resist shal receiue to themselves Damnation.

---

Cap. VII.

S. Mat. 2.  
15.--23.

Of His Return out of Egypt,  
after the Slaughter of the  
Innocents.

§. I.

16,

8,

12,

**W**hen Herod saw that he was mocked of the Wise men, (whom he had sent to Bethlehem with this Charge, Go and search diligently for the young Child, and when ye haue found him bring me word again, that I may come and worship him also; but they, being warned of God in a Dream that they should not return to Herod, were departed

ted into their own Country  
another way;) he was exceeding  
wroth:

I glorify thy Name,

O Christ, For the ready Obedience of those thy Followers in conforming to evry notice of thy Will; who, truly judging it cannot *be right in thy Sight to hearken unto Men more than unto God*, would rather incur the Danger of an earthly King's Displeasure than the Guilt of Disobedience to the heavenly Vision. That Tyrants and Usurpers are a Scourge unto themselves, we have a notable Instance in Herod, whose Passions were ever on the Rack to chastise his Ambition: As soon as the Eastern Pilgrims came with their Inquiry, (*Where is he that is born King of the Jews?*) he was troubled with Fears and  
Appre-

Apprehensions of som Innova-  
tion in the State : No sooner  
were they gon without giving  
him such an Account of their  
Journey as he required , but  
he is tormented with Rage at  
the Affront they put upon him,  
in sleighting his Commands and  
eluding his Expectation. Evry  
inconsiderabl Accident doth dis-  
compose an unquiet mind : *Estab-*  
*lish me* therefore O Lord, *with*  
*thy free* Spirit against the vio-  
lent efforts of my Passions; and  
that I may enjoy such a Peace  
and Serenity as naturally flows  
from the regular Dictats of Rea-  
son and Religion, let me never  
do or desire any thing contra-  
dictory therunto.

## §. 2.

Herod's Wrath, not enduring  
the narrow Confinement of his  
own Breast, like a raging Torrent  
that

that involves all the Neighboring  
Plains with Ruin and Destruction,  
breaks forth into a bloody S. Mat. 2.  
Edict which slew all the Children  
16,  
that were in Bethlehem,  
and in all the Coasts thereof,  
from two Years old and under,  
proportioning the Extent of his  
Cruelty according to the time  
7,  
which he had diligently enquired  
of the Wise men, when he  
privily called them to inform  
him what time the Star ap-  
peared.

I adore thy Sacred Name,

O my God, For permitting  
17,  
that which was spoken by Jere-  
my the Prophet to be thus ful-  
filled, In Rama was there a  
18,  
voice heard, Rachel weeping for  
her Children, and would not  
be comforted, because they are  
not. The enraged King of Jewry  
meant to destroy those Infants,  
but

but contrary to his merciless Intention wrought their Deliverance : By the Death he inflicted, he *freed* them *from Sin* , as by the Effusion of their Blood he accomplished their Baptism ; and while that crafty Fox designed to involv the Son of God in the common Butchery, his wicked Devices recoiled upon himself in the Murther of his own. For, the Lord withdrew his beloved Isaac , and left a Thousand innocent Lambs to be sacrificed in his stead and accepted for his sake. *These were redeemed from among Men, being the first-fruits unto God and to the Lamb ; and in their mouth was found no Guile, for they are without fault before the Throne of God. Weep not therefore for thy Children, Rachel , for , they are Blessed ; they follow the Lamb whithersoever he goeth, therefore be comforted.* 'O



‘O God the Judge of all, who,  
‘by the Death of these new-  
‘born Babes, hast taught thy  
‘Church, that neither the ten-  
‘derest Age, nor the most im-  
‘maculat Innocence, is exempt  
‘from Suffering for Thy Sake,  
‘or incapabl of the glorious Re-  
‘wards allotted to the Nobl Ar-  
‘my of thy Martyrs : Giv all  
‘the Members of thy Church  
‘Militant here upon Earth Grace  
‘so to adore Thee in this and  
‘all other Transactions of thy  
‘Providence (how severe or un-  
‘accountabl soever they seem to  
‘human Reason ) as may con-  
‘firm their Hearts in a hopeful  
‘Resignation to thy Will and an  
‘assured Trust that their cheer-  
‘ful Submission therunto shal be  
‘crowned with thine Eternal  
‘Favor, when thy Church shal  
‘becom Triumphant in Heven.  
‘Assist me also, I humbly be-  
  seech

'seech thee , to check the first  
 'Rise of my Passions, lest, being  
 'cherished in my bosom , they  
 'grow too head-strong to be re-  
 'claimed , and break out into  
 'such Acts of Violence and Vil-  
 'lany as are not to be named  
 'without Horror and Dete-  
 'station.

§. 3.

Holy Joseph ( having abode  
 S. Mat. 2. in Egypt til Herod was dead)  
 19, upon the Information and Enco-  
 - ragement which he received  
 from an Angel of the Lord, that  
 they were dead which sought  
 the yong Child's Life , arose  
 20, and took the Child and his Mo-  
 ther, and came into the Land  
 21, of Israel ; but , in regard he  
 was afraid to go into Judea,  
 22, where Archelaus did reign in  
 the room of his Father Herod,  
 being further warned of God in

a Dream, he turned aside into  
Galilee, and dwelt in a City 23,  
called Nazareth.

I prais and magnify thy Name,

O Christ, For ordering the  
seemingly accidental Circum-  
stances of thy Life to fulfil that 16,  
which was spoken of the Lord  
by the Prophets; thy Return  
from Banishment, upon a Divine  
Summons, expressly answering  
That Saying, **Out of Egypt**  
hast I called my Son; and  
thine Abode in Nazareth, accor-  
ding to God's Direction, impli-  
citly corresponding with This,  
He shall be called a Nazarene. 23,

In all my Spiritual Desertions,  
whenever I am restrained from  
thy Sanctuary or cast out of thy  
Sight, Lord grant I may pa-  
tiently attend, and at last hap-  
pily find, the seasonabl Returns  
of thy Grace and Presence; and  
altho,

altho my whol Life be an unsettled Pilgrimage, yet be thou pleased to refresh me in the various Stages of it with the Society and Priviledges of thy Chosen Peepl, and bring me in the end to *the place where thine Honor dwelleth*: that as Thou, O Child of God, didst grow and wax strong in Spirit, being filled with *Wisdom*; so the Grace of God may be upon Me in like manner.

---

S. Luke 2.  
40.

Cap. VIII.

Of His going up to the Temple, S. Luke 2.  
and Disputing with the Do- 41,---50.  
ctors.

S. I.

**N**OW, wheras his Parents 41;  
went to Jerusalem evry  
year at the Feast of the  
Passover, the Holy Child at  
twelv years old did accompany  
them thither, after the Custom 42;  
of the Feast:

I magnify thy Name,

O Jesus, For observing and  
countenancing thine own Ordi-  
nances; and humbly beseech  
thee to establish and adorn thy  
Publick Worship among us, by  
restoring

restoring our Religious Solemnities to their due Veneration and Attendance, that commemorating thine ancient Mercies with thankful hearts, we may derive fresh Advantages from them, not only every Year but all the Days of our Life. They want no Temple who have God himself in their House; they can need no Sacrifice who have Jesus in their Company: Yet did not the H. Virgin and S. Joseph neglect their annual Progress to Jerusalem, but, in an uninterrupted Course of pious Conformity to the Law, trained up the B. Child from his Youth in the strict Observation of it. O my Soul, consider their pious and regular Devotion, and after the good Example which the prudent and orderly Behavior of such holy Persons hath set before thee, be careful and conscientious as well in cele-

celebrating the publick Christian Festivals as in improving all privat Occasions of Piety and Duty , to express thy religious Communion with the Saints not only of thine own time but of former Ages too.

## §. 2.

When they had fulfilled the S. Luke 2.  
days, his Parents returned home- 43,  
ward ; but the Child Jesus tar-  
ried behind , which they knew  
not of : for , supposing him to 44,  
have been in the Company, they  
went a days journey before they  
sought him among their kins-  
folk and acquaintance, and then  
turned back again to Jerusalem; 45,  
where, after three days, they 46,  
found him in the Temple, sit-  
ting in the midst of the Doctors,  
both hearing them and asking  
them Questions.

I prais thy H. Name,

47,

O my Savior, For making the  
Second Templ thus glorious by  
thy Presence , and giving such  
early Notices of thy Divinity as  
made all that heard Thee asto-  
nished at thine Understanding  
and Answers, Let all my Con-  
ferences, I beseech thee , be ho-  
ly, wise, and prudent , always  
aiming either to receiv or com-  
municat Instruction by propo-  
sing such Questions concerning  
the Mysteries of thy Kingdom  
as may serv to the Use of Edi-  
fying and minister Grace to the  
Hearers : For this purpos, make  
me diligent in frequenting those  
Places and Persons which are  
consecrated to thy Service and  
set apart by thy Providence for  
our ordinary Learning, that the  
Principles of tru Wisdom and  
Piety , being instilled in my  
Youth,



Youth, may render me , in my  
riper Age, wise unto Salvation ;  
abl to refute Errors and main-  
tain Truth , practise Virtu and  
discountenance Vice ; and cora-  
gious in laying hold on all fit  
Opportunities for both, without  
being unseasonabl or unprofitabl  
in either.

§. 3.

O thou Son of God , who, in  
Answer to that Question wherein  
thy Parents expressed how much  
they were troubled at thine Ab-  
sence and amazed at thy super-  
natural Abilities, Son, why hast  
thou thus dealt with us ? Be-  
hold , thy Father and I have  
sought thee sorrowing : didst say  
unto them, Wist ye not that I  
must be about my Father's bu-  
siness ? which Saying they un-  
derstood not.

S. Luke 2.  
48,

49,

50,

I praise and magnify thy Name,  
For thy forward undertaking to  
do the Work of Him that sent  
Thee, preferring thy Care to  
pleas thy Heavenly Father before  
the Regard du to thine Earthly  
Parentage. Lord, let no World-  
ly Obligation be of force to  
withdraw me from Thee or les-  
sen my Duty to Thee; nor yet  
suffer me upon any Pretence of  
doing Thee Service to become un-  
dutiful or disobliging to those  
whom Grace or Nature hath  
made my Relations: but that,  
taking good heed to dispatch the  
Business Thou dost entrust me  
with, in the first place, I may  
also deport my Self with due Re-  
spect to my several Relations,  
tending that Duty which I owe  
them respectively with all Affabi-  
lity and Cheerfulness.

Cap. IX

Cap. IX.



*Of His Return to Nazareth  
and retired Life there.*

§. I.

**O** B. Jesu, who wentest down <sup>S. Luke 2:  
51,</sup> with thy Parents to Nazareth, leaving the Society of the Great and Learned, together with the soothing Charms of popular Admiration and Applaus.

I prais and magnify thy Name,

For recommending a mixture of Retirement and Privacy with our publick Actions and Employments, wherein we may have leisure and opportunity to contemplat thy Father's Glory, as Thou didst; enjoying his marvellous

vellous Works, studying in his most excellent Laws, tracing the foot-steps of his Wisdom in both, and ravished with the Consideration of his infinit Lov in all. By these approved Means, let My Faculties and Thy Graces be so improved in me, that I may view all things with Thine Eys; expose my self rarely, with Thy Prudence; retire with Thy Contentedness; be enflamed with Thy Lov to God and Man; and partake of all the unknown Accomplishments that ly hid in Thy concealed Life, som Sparks wherof darted forth in thy Super-natural Understanding and exemplary Conversation evry day. Thus, receiving of Thy Fulness Grace for Grace, I shal derive far more Satisfaction from the Light of thy Countenance, in a domestick Priyacy, than all the inviting Advan-

Advantages and publick Honors  
of the World can pretend to.

§. 2.

O thou sole Fountain of our  
Grace and Glory, who didst not  
only accompany thy Parents to  
Nazareth, but wast subject unto  
them there, being content to  
liv and labor in the painful Vo-  
cation of thy reputed Father til  
the thirtieth Year of thine Age;  
for, on that account thine own  
Countrymen tearm thee *The*  
*Carpenter*, as wel as *The Carpen-*  
*ter's Son*:

I prais thy H. Name,

For expressing thy Subjection  
and Humility so long in that  
mean and laborious Emploiment.  
Quicken me, I beseech thee, to  
honest Industry in my Calling,  
that, whether it seem base or ho-  
norabl in the Eys of Men, I may  
duly

duly approv my self in the sight of God, and be so wel contented with whatsoever part his wiser Providence allots me, to act, as never to be ashamed of my poorest Kindred or of doing any the meanest Offices for them.

## §. 3.

S. Luke 2.  
52,

O my Dear Jesus, in that silent Painfulness and retired Condition, which so long veiled thy heavenly Extraction as seemed to pass it into Oblivion, Thou didst encrease in Wisdom and Stature, and in Favor with God and Men.

Imagnify thy Reverend Name.

For the Purity of thine inoffensiv Life, and that signal Patience wherewith thou didst attend the prefixed time of executing thy Divine Office. Lord, rectify

rectify that Eagerness and Impatience wherwith we usually snatch at expected Honors and rush into new Emploiments, Pardon those Miscarriages in my present state of Life wherby I hav given Occasion of Offence to any, and endu me with so much Prudence and Humility as may render my Lov and Service acceptabl to all ; that I may grow into *favor with God and Men*, which thine Examl and Success persuade me is a Grace not desirabl only, but attainabl also by those that *increas in Wisdom* as well as *Stature*, and express their so doing in an amiabl and blameless Conversation.

## Cap. X.

*Of His Inauguration to his Office by the Preaching and Baptism of S. John.*

S. Mat. 3,

1,---17.

S. Mark 1.

1,---11.

S. Luke 3,

1,---18,

21,---23.

S. Joh. 1.

1,---34.

## §. I.

**O** My Gracious Redeemer, thou didst send thy Servant John (who grew and waxed strong in Spirit, being in the Wilderness til the day of his Shewing unto Israel) as a Messenger before thy face to prepare thy way before Thee, by Preaching the Baptism of Repentance for the Remission of Sins, wherein he exprest The Voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his Paths strait, as it is written in the Prophets :

S. Luke 1.

80.

S. Mark 1.

2,

4,

3,



I prais and magnify thy Name,

For this suitabl Beginning of  
the Gospel of Jesus Christ the  
Son of God. Let me learn, I  
beseech thee, from the Austerity  
of thy Fore-runner, both in Ap-  
parel and Diet (for, the same  
John had his Raiment of Ca-  
mel's hair and a leathern Girdle  
about his Loins, and his Meate  
was Locusts and wild Honey) so  
to comply with the Doctrin of  
Mortification and Repentance  
which he preached and practised,  
that I may see the Salvation of  
God. And, as the People, who  
went out to him from Jerusa-  
lem and Judea, and all the Re-  
gion round about, were baptized  
of him in Jordan; confessing  
their Sins, so do thou baptize  
me with the W. Ghost and with  
Fire to the forsaking of mine;  
that being effectually warned to  
Flee

11,

6,

S. Mat. 3. 4,

S. Luke 3. 5,

S. Mat. 3. 5,

6,

11,

7, flee from the Wrath to com, I  
 8, may bring forth fruits meet for  
 Repentance, rather glorying  
 9, to hav Abraham my Father in  
 Faith than after the Flesh, since  
 God is abl of the very Stones  
 to rais up Childzen unto him.  
 And now that the Axe is laid un-  
 10, to the Root of the Tree's, be  
 graciously pleased to direct the  
 hand that guides it, to cut off  
 the dead or luxuriant Branches  
 of Sin and Folly that evry Tree  
 may bring forth good Fruit,  
 in stead of hewing down the  
 whol Body to be cast into  
 the fire.

## §. 2.

S. Luke 3.

10, 12, 14,

7,

When the Peepl, the Pub-  
 licans, and the Soldiers, which  
 came forth to be baptized of  
 John, asked him, What shal  
 we do? Instead of requiring them  
 to forsake their several Callings,

as

as unlawful or irreligious, He recommends Charity, upright Dealing, and honest Contentment to their Practice in the due Use of them. 11, 13, 14

I giv thee Thanks and Prais,

O Jesus, For making the Duties of Religion consistent with those of our Worldly Vocations. Lord, bless my conscionabl Industry in that lawful Employment wherunto thy Providence hath called me, that, by my honest Diligence therin, I may do Thee Service in my Generation, and *working with my hands the thing which is Good, may hav (and hav the Heart) to giv to him that needeth:* And yet, let not my earnest Concernment for the things of this Life be pleaded in Excuse for my Neglect of a better, but among all my most justifiabl Cares, allow som Time and  
F 5 Thought

Thought so to attend on the Ministry of thy Word and the Administration of thy Sacraments, as may best make a practical Expression of, and give a proper Answer to, this Inquiry on the behalf of my Soul, *What must I do to be saved?*

## §. 3.

As the People were in Expectation, and all men mused in their hearts of John, whether he were the Christ or not; so that the Jews sent Priests and Levites, who were of the Pharisees, from Jerusalem to Bethabara beyond Jordan where he was baptizing, to ask him, *Who art thou?* He denied not, but confessed, I am not the **CHRIST**, nor Elias, neither that Prophet. I indeed baptize you with Water, but there standeth one among you whom

3 Joh. 1. 19.  
2. 24, 28,

20, 21, 25,

26,

whom ye know not; He com-  
eth after me and is preferred  
before me; for, He was before  
me, tho born after me; the  
latchet of whose shoes I am  
not worthy to unloose; whose  
Fan is in his hand, and he wil  
thoroughly purge his floor, and wil  
gather the Wheat into his  
Garner; but the Chaff he  
wil burn with fire unquench-  
abl.

S. Mark 1.

7, 8,

S. Joh. 1.

15,

S. Luke 3.

16,

17,

I prais and magnify thy Name,

O Christ, For this Record of  
John, who bare witness of  
Thee without seeking the En-  
hancement of his own Reputa-  
tion by the envious Conceal-  
ment of thy Person or Office.  
Lord, purge the floor of my  
Heart from all that Chaff of Va-  
nity and Pride which renders  
me at any time inclinabl to deck  
my self with the spoils of that  
Honor

S. Mat. 3.

11,

S. Joh. 1.

16,

17,

18,

6,

7, 8,

9,

Honor which is only du to Thee;  
 that, being littl in mine own Eys,  
 I may cheerfully magnify Him  
 who is mightier than I, of  
 whose fulness we had all recei-  
 ved, even Grace for Grace,  
 which alone can fit us to be laid  
 up in store for the Master's Use  
 in his *Hous not made with hands  
 eternal in the Hevens*; for, the  
 Law was given by Moses, but  
 Grace and Truth came by Je-  
 sus Christ, who, being the only  
 Begotten Son which is in the  
 bosom of the Father, hath de-  
 clared *that God whom no man  
 hath seen at any time*: And  
 since the same John, being a  
 man sent from God, came for  
 a Witness, to bear witness of  
 the Light, that all men throu-  
 gh him might believe; let this his  
 publick Testimony have its de-  
 signed Effect upon every man  
 that cometh into the world,  
 not

not only confirming the true  
Faith where it hath been already  
planted, but creating it also  
where 'tis yet wanting, with so  
great a *Power and Demonstration*  
*of the Spirit*; that, altho the  
World, which was made by  
him, without whom was not  
any thing made, knew him not  
while he was in the World;  
yet it may never more be said,  
he came unto his own, and  
his own received him not, but  
being now no longer born of  
Blood, or of the Will of Man,  
but of God, All Flesh may see  
thy Salvation, and behold the  
Glory of the Word made Flesh,  
as that of the only begotten of  
the Father, who as verily was  
in the beginning, and was with  
God, and was God, as he dwelt  
among Us full of Grace and  
Truth. And the good God of  
the Spirits of all Flesh grant that  
the

10,

3,

11,

13,

14,

1, 2,

the Son of thy Lov in whom  
 S. Joh. 1. 4, 5, *was that Life* which was the  
 Light of Men, may shine in the  
 Darknes that hath benighted  
 the Children of this World, til  
 the Power (or rather Privi-  
 ledg) to becom the Sons of  
 12, God, which He gave to them  
 that believ on his Name, be  
 graciously imparted to all the  
 Families of the Earth, by em-  
 bracing the true Faith which  
 hath saved as many as recei-  
 ved him.

## §. 4.

S. Mat. 3.  
 13,

Then cometh Jesus from  
 Galilee to Jordan unto John,  
 to be baptized of him, having  
 quitted his dear Relations and  
 privat Occupation; the more  
 freely to begin and attend his  
 Father's business:



I celebrat thy Name,

O my Dear Redeemer, For leaving the Sweetness of a peaceable Retirement, to enter upon a State not only encumber'd with Sweat and Travel, but also exposed to Censure and Persecution for thy Church's sake. I humbly beseech Thee, let no Self-ends, or more pleasurable Enjoyments, detain any one from undertaking such publick Duties as he is lawfully called unto: but, when a more open Exposure may any way conduce to the general Good and Benefit of thy People, be a safe Retirement never so desirable, encourage us all to abandon our particular Ease and Satisfaction; preferring thy Church before all our private Concernments or domestick Interests whatsoever.

§. 5.

14.

O B. Jesus, tho John forbad thee, saying, I had need to be baptized of Thee, and comest Thou to me? yet didst thou persist in thy Resolution of submitting to his Disciplin and Baptism, who owned himself unworthy to carry thy Shoos, requiring him to suffer it to be so now:

15.

I magnify thy Gracious Name,  
 For thus expressing how well it becometh us to fulfil all Righteousness. O giv me, and all that call themselves after Thy Name, the Christian Humility of conforming to all the Rules of Godly Disciplin which shall be found requisit for thy Church's Peace, and of submitting to any Service (how much soever abased) that may tend to the Benefit.

nefit of the ſmalleſt in thy Flock,  
or end in the Advancement of  
thy Glory.

§. 6.

Moſt H. Jeſus, who, **when all** S. Luke 3.  
21,  
**the People were baptized**, didſt  
deſcend into the River to be  
baptized among them, that thy  
Father's Declaration, being made  
from Heaven in the Audience of  
a Multitude, might be the more  
publickly known and undenia-  
bly confirmed :

I glorify thy Name,

Be cauſe thy Delights are a-  
mong the Children of Men. Be  
preſent, I beſeech thee, in all  
the devout Aſſemblies of thy  
Saints and Servants; and ſo bleſs  
thine Ordinances unto them,  
that the Wil of God revealed  
from Heaven may be effectually  
divulged and obey'd among all  
Nations.

S. Joh. I.  
29.

Nations. And now thou hast thus sanctified the Element of Water to become Sacramental for the Remission of Sins, having in a Symbol purified human Nature of that Guilt and Pollution which thou hadst undertaken to expiate and remove, so making good the Baptist's further Testimony of Thee, when he saw thee, O Jesus, coming unto him, and said, Behold the Lamb of God which taketh away the Sins of the World: Lord, Pardon those many heinous Transgressions which have miserably defiled my Life and Conscience since I received Baptismal Grace, and so renew thy Covenant of Mercy unto my Soul that I may never so ungratefully violate the Conditions or forfeit the Advantages of it any more.

§. 7.

O thou Anointed of the Lord,  
 who receivedst not the Spirit by  
 measure ; for , being baptized and praying , the Heven was  
 opened ; And the H. Ghost de-  
 scended in a bodily Shape like  
 a Dove upon Thee : And lo , a  
 Voice from Heven, saying, This  
 is my Beloved Son in whom  
 I am wel pleased. What could  
 be a more glorious Attendant on  
 thy Publication than so express  
 a Discovery of the B. Trinity :  
 Thy Relation to God the Father,  
 the Being and Office of the  
 H. Ghost, and the Good Wil of  
 the whol God-head to Man-  
 kind , being jointly display'd  
 therein :

S. Luke 3.  
 21, 22,

S. Mat. 3.  
 16, 17.  
 S. Mark 1.  
 10, 11.

I prais and magnify thy Name,  
 For exhibiting so many Sacred  
 Mysteries (as in a littl but accu-  
 rat :

rat Picture) *which in other Ages were not made known unto the Sons of men.* Lord, let me be ravished and instructed with this marvellous Vision, as Thy Fore-runner was, who openly professed, I knew him not; but that he should be made manifest to Israel, therefore am I baptizing with Water: for, he that sent me said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost: And I saw and bare Record that This is the Son of God. Enlighten the Eye of my Soul to behold this inconceivable yet evident Manifestation of the Ever-blessed Trinity; and exalt mine Understanding to such a right Apprehension of that Sacred Mystery, that all my Acts of Adoration may be duly directed

cted and graciously accepted.  
May the Hevens, which were  
open at thy Baptism, never be  
shut against my Prayers or Prai-  
ses; and since thou hast opened  
the Kingdom of Heven to all  
Believers, grant the same Spi-  
rit that descended upon Thee  
may abide with Me and thy  
whol Church for ever, that we  
who are in Baptism adopted Sons  
of God, *according to the good  
pleasure of his Wil*, may be  
charm'd and honor'd with the  
Eccho of that Voic from Heven  
which proclaimed Thee Beloved.  
And since thou, my merciful Sa-  
vior, hast made choice of such  
proper Emblems to shadow forth  
thy Glory, make them suitably  
impressiv on my Memory and  
Affections: for, wheras the Pro-  
mulgation of the Law was at-  
tended with terribl Thunders  
and thick Darknes, to express  
the

the Dreadfulness of God's Presence unto the sinful Transgressors of it, Thy Preaching of the Gospel of Peace is usher'd in by the H. Ghost in the likeness of a Dove, to bring the Oliv-branch of Reconciliation to Mankind, and shew what Meekness of Spirit is the proper Badge or Cognisance of thy tru Discipls.

---

*The End of the First Book.*

---



---

THE  
Soul's Communion  
WITH HER  
**SAVIOR.**

The Second Book,

Containing what occurs in the First  
Year of his Publick Ministry.

---

Cap. I.

*Of His Retirement, Fasting,  
and Temptation.*

S. Mat. 4.

1,---11.

S. Mark. 1.

12, 13.

S. Luke 4.

1,---13.

§. I.

**O** Blessed Jesus, who, being S. Luke 4. 1,  
ful of the Holy Ghost,  
immediatly after thy re- S. Mat. 4. 1,  
turn from Jordan, wast led by  
the Spirit into the Wilder- S. Mark 1.  
ness : 12,  
I

I prais and magnify thy Name,

For thus chalking out the Way to divine and spiritual Atchievements. O thou, the only Comfort of all my Solitudes, giv me Grace to set apart fit times for Prayer and Contemplation, after thine Examl, before I enter upon any great Employment; that what I undertake with du and devout Consideration may be so blest and accepted by thy Goodness, as may render it succesful to thine Honor. And, whensoever it shal pleas Thee to inspire me with holy Thoughts and Resolutions, incline my Heart cheerfully to follow the Motions of thy B. Spirit, that I may never incur the Guilt of Resisting the H. Ghost.

§. 2.

O thou high and holy One of Israel, who hast abased thy self to co-habit with the wild Beasts of the Desert for my sake, whose nativ fierceness was so much awed by thy Sacred Presence as lest them neither Power nor Inclination to hurt Thee:

S. Mark 1.

13.

I glorify thy Great Name,

For submitting to the disconsolat Inconveniences of that inhospitable Place and Company. Lord, disdain not to visit the uncultivated Wilderness of my Soul too; and subdu therein all those brutish Appetits, those untamed Passions, that would utterly destroy me, til thou bring all the Imaginations of my Heart into Subjection to thy H. Will.

G

§. 3.

§. 3.

S. Mat. 4. 2, O my most Gracious Redeemer, who didst fast forty Days and forty Nights, and wast afterward an hungred.

I prais thy H. Name,  
 For teaching me both the Duty and Benefit of Fasting. Lord, let me not at any time eat or drink without such a Temper and Moderation as may better enabl me for thy Service: but on all the Seasons and Occasions of Fasting prescribed either by Thee or thy Church, make me impartially strict and severe to my self, in Communion with thy Saints, in Sorrow for my Sins, and in Memory of Thy Sufferings; denying my self not only *pleasant Bread* and palatable Drink, but all manner of Sustenance, for a time proportionabl  
 to

to my frailty, (in Conformity  
to thine Examl who in ~~those~~ <sup>S. Luke 4.</sup>  
~~days dost eat nothing~~) as a just <sup>2,</sup>  
Acknowledgment how unwor-  
thy I am of enjoying that Privi-  
ledg which the first Man's un-  
ruly Appetit forfeited in Para-  
dise, and a fit Occasion to re-  
mind me of *Hungring and Thir-*  
*sting after Righteousness* by the  
Sens of my bodily Wants. And  
whensoever thou givest me  
Grace or Leisure to retire my  
self for the Exercise of Devotion,  
help me both to sanctify my  
Retirement by Prayer and Fa-  
sting, and to spend my Time *in*  
*judging my self that I be not*  
*judged of the Lord*, in punishing  
my self that Thou may'st spare  
me, and in turning from my  
Sins that thy Judgments may be  
averted from me. O my Dear  
Jesu, be thou my Company in  
Solitude, my Food in Fasting,

and the sublimest Joy of evry  
 Feast I celebrat : Be thy divine  
 Graces my choicest Viands, thy  
 Laws my Study, thy Works my  
 Praises, thy Mercies my Enjoy-  
 ments, thy Majesty my Fear,  
 thy Lov my Comfort, thy Wis-  
 dom my Instruction, thy Good-  
 ness my Guide , and thy sacred  
 Presence my Guard all the days  
 of my Pilgrimage in the Wilder-  
 ness of this World.

## §. 4.

Most Holy and Invincibl Sa-  
 vior, thou didst not only fast but  
 wast forty days tempted of the  
 Devil, whose Craft and Impor-  
 tunity thou hast utterly defeated  
 by *the Sword of the Spirit which*  
*is the Word of God :*

I magnify thy Name,  
 That being assaulted with the  
 subtil Insinuations of Necessity,  
 Cu-

Curiosity, Vain-glory, Presumption, Ambition, &c. thou hast experimentally discover'd with what Weapon I may best resist and subdu all manner of Temptations. Lord, whensoever I am to encounter with any of those Enemies which war against my Soul, let me never be solicitous for any other Armor of Defence than thy Word; but hav Recours therunto, in a du Sens of my own Weakness, by such devout Fasting and Prayer as may endu me with an holy Reverence to what is ~~w~~ritten, the du Remembrance and Application wherof may at all times secure me from the mischievous Influence of any Temptation, and succesfully enabl me at once to resist and conquer the Tempter. And since *we hav an High-Priest which can be touched with the feeling of our Infirmities, having been in all*

*points tempted like as we are yet without Sin, so that we may boldly to the Throne of Grace to obtain Mercy and Favor for an opportune Relief; I humbly beseech Thee, O faithful God, suffer Us not to be tempted above that we are able, but with every Temptation make a way for our escape, that we may be able to bear it. Let no Arguments drawn from any sensual Wants or Comforts with-draw me from my Duty to Thee or Confidence in Thee, since it is written, that*  
*Man shall not live by Bread alone, but by every Word that proceedeth out of the mouth of God. Let not the bewitching Prospect of worldly Power and Glory ever make me stagger in mine Obedience to that divine*  
*8, Command, Thou shalt worship the Lord thy God and him only shalt thou serve: And let no*  
*soothing*

S. Mat. 4. 4,

S. Luke 4. 4,

S. Mat. 4.

10,



soothing Flatteries seduce me to  
 tempt the Lord my God by any S. Luke 4.  
 unwarrantabl Act of Presumption, 12,  
 lest by leaving those Ways wher- 10,  
 in thou hast given thine Angels  
 Charge over me to keep me, I  
 lose the Benefit of their Prote-  
 ction and dash my foot against 11,  
 a Stone.

§. 5.

O B. Lord, With what gra-  
 dual Artifices did Satan attack  
 thee? With how great a Stock  
 of Impudence did he renew his  
 Sollicitations? He begins to  
 work upon thy Need, expecting  
 that an hungry Appetit would  
 soon induce thee to swallow his  
 first Bait, Command that these S. Mat. 4. 3,  
 Stones be made Bread: Then  
 he taketh thee up into the 17. 5,  
 City, and sets thee on a Pinnacle  
 of the Temple, in hopes to see  
 thee cast thy self down from 6,  
 G 4. thence,

thence, craftily gilding over these two devilish Suggestions with so plausible an Argument as that of proving whether Thou be the Son of God or no : And at last, as if the Want of Success had animated him to greater Villanies, he proceeds to shew thee all the Kingdoms of the World ; falsely supposing the Glory of them might induce thee to depend upon his falser Promise, All these things will I give thee, tho it were upon the basest Condition imaginabl, if thou wilt fall down and worship me.

I celebrat thy great Name,

For thine unparallel'd Patience in bearing with his irksom Importunity, and that powerful Severity wherewith thou didst rebuke his Impudence. Enabl me also, I humbly beseech thee, when

whensoever the Tempter seeks to delude me by his glosing Fallacy in mincing the Truth of God revealed in Scripture, or impose upon me by any gross and apparent Falshood forged in his own Mint of Lying, of the same nature with what he affirms concerning the Disposal of this World's Pomp and Power, **That** Luke 4. 6, is delivered unto me, and to whomsoever I will I give it; so to descry his Fraud and detest his Falshood as to defeat his Malice and be released from his further Sollicitations by thy divine Aid, who didst banish him and his Temptations from thee with a word, saying unto him, **Get** S. Mat. 4. thee behind me, **Satan.** 10,

§. 6.

My B. Redeemer, when the S. Luke 4. Devil had ended all the Tem- 13, tation, thy Constancy having  
G 5 rather

St. Mar. 4.  
11.

rather baffled his Attempt than abated his Malice, he departed from thee for a Season; and no sooner did the Devil leave thee, but behold Angels came and ministered unto thee:

I praise and magnify thy Name,  
For this glorious Issue of thy Conflict with our Arch-enemy, and for the grand Encouragement thou hereby givest us to persevere unto the end, having thus made that inspired Advice an experimental Truth, *Resist the Devil and he will flee from you*. Lord, whensoever thy Grace hath successfully armed me against the *fiery Darts of the Wicked One*, so that he retires with Disappointment; let me not grow secure as one ignorant of his Devices, but be the more cautious in expectation of his speedy Return, and vigilant in preparing to frustrate his

his next Assault ; for , if when he lost the day, he did not quit the field without thoughts of rallying his shatter'd Forces against *the Captain of our Salvation*, What shal deterr him from re-attacquing such pusillanimous Soldiers as we are ? And, as we hav all the Reason imaginabl to stand upon our Guard in respect of the danger we are in, so we hav no small Encoragement to quit our *selvs like Men* in regard of the Recompence attending it ; for, as soon as we can get rid of the Tempter's Sollicitations , we shal be refreshed with the consolatory presence of the Holy Angels, the Operations of Grace herein conforming to the Laws of Nature which admit of no Vacuity.

## Cap. II.

S. Joh. I.  
35—51.

*Of our Savior's Entertaining  
two of S. John's Disciples,  
and his Conference with Si-  
mon Peter, Philip, and Na-  
thanael.*

## §. I.

S. Joh. I.

35,  
36,  
37,

39, 40,

41,

42,

**S**T. John the Baptist, who  
bare Record of Christ both  
Before and At his Baptism, did  
also After it repeat his Testimo-  
ny, looking upon Jesus as he  
walked; wherupon two of his  
Disciples, which heard him say  
Behold the Lamb of God, fol-  
lowed Jesus, and abode with  
him that day: One of the two  
was Andrew, who finding his  
own Brother Simon, both told  
him this joyful News, **We have  
found**

found the Messiah, and brought him to Jesus.

I praise and magnify thy Name,

O Christ, For thine exemplary Clemency and ready Condescension to entertain such as own thee their Master and enquire where thou dwellest, tho it be about the tenth hour. Lord, incline my Heart not only, upon thy gracious Invitation, to **Com** and ~~at~~ *the place where thine Honor dwelleth*, but to take up mine Abode with Thee; who hast given us a Taste of thine Omniscience, in that thou couldst say to Andrew's Brother, as soon as thou hadst beheld him (without any previous Inquiry, or human Information) Thou art Simon the Son of Jona, thou shalt be called Cephas which is by interpretation, Peter.

38.

## §. 2.

S. Joh. 1.

43,

44,

45,

The day following Jesus,  
going forth into Galilee, find-  
eth Philip who was of Beth-  
saida, and saith unto him, Fol-  
low me: whereupon he believed  
Jesus of Nazareth, the Son of  
Joseph to be him of whom Mo-  
ses in the Law, and the Pro-  
phets did write, as he soon af-  
ter acquainted Nathanael, using  
it for a cogent Argument to draw  
him also to Jesus.

I prais thy H. Name,

O thou Redeemer of Israel,  
For the magnetick Power of thy  
Life and Doctrin, by virtu wher-  
of Men are thus drawn to follow  
Thee, like one Link after ano-  
ther in a wel compacted Chain.  
*Draw me, O Lord, we wil run  
after thee, that as wel by mine  
Exempl as Arguments, I may  
induce*



induce others to partake of that Blessedness which those happy Souls enjoy who are admitted to converse with Thee, unfeignedly believing Thou art He of whom the Lord spake unto his Servant Moses on this wise, *I wil rais them up a Prophet from among their Brethren, like unto thee, and I wil put my words in to his mouth ; and whosoever wil not hearken unto my words which he shal speak in my Name, I wil require it of him.*

## §. 3.

O B. Jesus, Because thou saidst unto Nathanael, *I saw thee under the Figg-tree*, he, that had lately questioned, *Can there any good thing com out of Nazareth?* did believ. and confess, *Thou art the Son of God*, 40.  
*Thou art the King of Israel*; 45.  
whose Faith thou wast pleased to

to encourage and confirm with a Promise that he should see greater things than these ; making this plain Declaration of what  
 41, sort they should be, Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man.

I magnify thy Name,

O thou true Jacob's Ladder, in whose Person Heaven and Earth are united ; for whose sake the Celestial *Spirits minister* to the Saints *who shall be Heirs of Salvation* ; and by whose Order they either vouchsafe us their heavenly Aid and Protection, or withdraw its sacred Influence from us. Lord, whereas thou  
 S. John 1. 48, sawest Nathanael, before that Philip called him, when he was under the fig-tree, and (which  
 is

is yet a greater Miracl) didst discern his Heart before thou hadst seen his Face ; make me always apprehensiv that *Darkness* or *Distance* *hideth not from Thee* , who knowest my *Down-sitting* and mine *Up-rising*, and *understandest* my *Thoughts* afar off ; til the awful Consideration of thine Omnipresence render me an *Israelite* indeed, in whom is no *Guile*. And , I beseech thee, let these early Manifestations of thy Divinity so quicken and confirm my Faith in Thee, that Thou maist go on to reward thine own Gifts in Me with greater Graces, til my present Knowledg of thy sacred Person and saving Office be crowned and compleated with that unspeakabl Priviledg reserved for the *Sons of God* when it doth appear what they shal be, for then we shal see him as he is.

## §. 4.

When these Good Men had seen and spoken with the Lord, it seems som (if not all) of them soon after left Him; and tho his first Conference with them laid a sound foundation of Faith in their Hearts, yet it restrained not their Hands from returning to their former Occupations:

I prais and magnify thy Name,

O Christ, For graciously dispensing with thy Servants Necessities, wherby thou hast given us a satisfactory Intimation, that to believ in Thee as a privat Discipl is not at all inconsistent with the honest prosecution of our Secular Emploiments; thy Wisdom & Justice having made it our Christian Duty as wel as Liberty to be diligent in the business.

business of our lawful Callings. However, let me never (I earnestly beseech Thee) yield mine Ear to be bored in the servil Drudgery of any anxious Cares or useless Vanities of this present World, having once *found Thee whom my Soul loveth.*

---

Cap. III.

*Of his turning Water into Wine.* S. Joh. 2.  
1.—11,

S. I.

**T**he Mother of Jesus being  
at a Marriage which was  
in Cana of Galilee, both  
Jesus was called and his Disci-  
pls to the Marriage, where the  
Lord of Eternal Purity did not  
only honor the Wedding with  
his Sacred Presence but also sup-  
ply the Wants of the Nuptial En-  
tertain-

1,  
2,

- 9, entertainment with Water that  
 was made Wine ; and that in  
 a very liberal proportion , far  
 beyond the stint of a niggardly  
 Spirit, for there were six water-  
 6, pots of Stone, containing two  
 or three firkins apiece, which  
 7, he caused them to fill up to the  
 brim with Water, and then bid  
 8, them draw out thence for the  
 Use of the Guests ; wherof when  
 9, the Ruler of the Feast had ta-  
 sted, not knowing whence it  
 was, he gave the Bridegroom  
 this publick Commendation, say-  
 10, ing unto him, Every man at the  
 beginning doth set forth good  
 Wine, and when men have wel  
 drunk, then that which is worst ;  
 but thou hast kept the good  
 Wine until now.

I prais and magnify thy Name,  
 O Christ , the inexhaustible  
 Fountain of Goodness, For this  
 Be-

Beginning of Miracles which S. Joh. 2.  
thou didst in Cana of Galilee,  
wherin Thou hast at once so  
convincingly manifested forth  
thy Glor<sup>y</sup> that thy Discip<sup>ls</sup> be-  
lieved on Thee, and withal set a  
Mark of Honor as wel on the  
Married as the Virgin state of  
Life. I beseech thee, bless and  
sanctify all Persons joined in ho-  
ly Wedlock; visit them with  
thy supernatural Grace and  
Power; turn their Water into  
Wine; change their Natural De-  
sires into Divine Affections; ex-  
alt their sensual Pleasures into  
spiritual Delights; and refine  
their transitory Enjoiments into  
an eternal Inheritance; that by  
growing up from strength to  
strength in mutual Lov and joint  
Devotion, their last Days may be  
their best.

## §. 2.

3. When the Mother of Jesus  
said unto him, They have no  
Wine, couching under that brief  
Intimation a tacit Request for  
the Supply of what they wanted;
4. Jesus saith unto her, Woman,  
What have I to do with Thee?  
Mine hour is not yet come:  
As if by such a slighting Answer  
he seem'd to check her preten-  
ded Interposition and Authority  
in the matters of his Mediator-  
ship, which some blind Zealots  
have since endeavored to persuade  
the World is her undoubted  
Right.

I praise and magnify thy H. Name,

O my sole Mediator and Ad-  
vocat, For giving us this covert  
yet very intelligible Expression of  
thy Fore-sight and Dislike of that  
idolatrous Copartnership with  
the



the Holy Trinity, wherunto the inordinat Devotion of some Superstitious Christians hath erroneously exalted and inshrined thy Virgin-Mother, in these later and more corrupt Ages of thy Church. Lord, I beseech thee, enlighten my Soul with such a discreet and tru Distinction between the Honor or Respect I may justly bear to thy Earthly Mother, or any other of thy Saints enrolled in Heaven among *the Spirits of Just Men made perfect*, and that Homage and Adoration which I am bound to pay unto Thy Self in the Unity of thy Heavenly Father and the Eternal Spirit; that while I commemorat the Grace Thou hast conferred on Her, whom thy H. Angel hath authorized us to call *Blessed among Women*, I presume not to rob God of his peculiar Honor, who declares expressly, *I*  
*wil,*

*wil not giv my Glory unto another,*  
 And herein I shal best comply  
 with *that* Advice which She her  
 Self gave to the Servants that  
 attended on this Nuptial Solemn-  
 S. Joh. 2.5. nity, **Whatsoever he saith unto**  
**you, do it:** for, thence we may  
 rationally infer, That our resolved  
 and activ Obedience to Thy Di-  
 vine Commands is much more  
 likely to gratify her holy Soul in  
 Heaven, than any irregular Ex-  
 pression of Religious Worship  
 unwarrantably tender'd to her  
 Self on Earth.

---

Cap. IV.

Of His Acts at the first  
Passover.

S. Joh. 2.  
12,---25

§. I.

**A**fter this he went down to  
Capernaum with his Mo-  
ther, his Brethren and  
Disciples, but they continued  
there not many days; for the  
Jews Passover was at hand,  
and therefore Jesus went up to  
Jerusalem, where finding those  
that sold Oxen, and Sheep, and  
Doves, and the Changers of  
mony, sitting in the Temple, he  
made a Scourge of small  
Cords and drove them all out  
thence, poured out the Chan-  
gers Mony, and overthrew their  
Tables; saying unto them, Take  
these things hence:

12,

13,

14,

15,

16,

H

I

I prais and magnify thy Name,

O Lord of Hosts, thou Mighty God of Sabaoth, who, for the more publick and notabl Declaration of thy Power, didst signalize the very Commencement of thy Ministerial Function by purging thy Father's house, with an irresistibl Authority, from the gross Prophanation of those who made it an house of Merchandise; which was an Act so extraordinary as gave thy Disciples occasion to remember that it was written, *The Zeal of thine house hath eaten me up.* May all Places religiously set apart for thy Worship be ever sanctified in a venerabl manner, I beseech thee, and in thy Sanctuary let every man speak of his Honor that dwells there; that when we wait upon Thee, O God, in the midst of thy Temple, our Hearts being  
purged

purged from all Sacrilegious  
Thoughts of Secular Negotia-  
tions, which like a Cage of un-  
clean Birds are apt as wel to pol-  
lute as keep a place in thy holy  
Habitation, the Templ of thy  
more especial Presence may be  
(as it ought) a *House of Prayer*,  
not a *Den of Thieves*.

§. 2.

Most H. Jesus, When the  
Jews, seeing thou didst these  
things, questioned thine Autho-  
rity, saying, *What Sign shew-  
est thou unto us? Thou didst  
briefly make Answer unto them,  
Destroy this Templ, and in  
three days I wil raise it up.*

S. Joh. 2.

18.

19.

I celebrate thy Sacred Name,  
For the hidden Mystery and  
yet most undoubted Truth cou-  
ched in this thy prudent Reply;  
which became easily intelligibl

H 2

when

- 23, When thou wast risen from the Dead, after that both Jew and Gentil had employ'd their utmost Power and Malice to destroy thee; for, then thy Discipls not only remembered that Thou hadst said this unto them, but they plainly understood *that* to be spoken of the Templ of thy Body, which the Jews misapplied to their material Templ, in the building wherof
- 21, forty and six years were elapsed.
- 20, I humbly beseech thee, O Lord, That the actual Accomplishment of all thy mysterious yet most infallibl Predictions may so enlighten the Understanding of thy Discipls in this later Age of thy Church, as to engage Our Faith with no less efficacy than it did *that* of thy primitiv Followers, who hereupon believed the
- 22, Scripture and the Word which Jesus had said.

§. 3.

O B. Jesus, tho many belie-  
 ded in thy Name, when they  
 saw the Miracles which thou  
 didst in Ierusalem at the Pass-  
 over, in the Feast-day; yet didst  
 not thou commit thy Self unto  
 them, becaus thou knewest all  
 Men :

235

245

I glorify thy great Name,

For this eminent Expression  
 of the Divinity of the Son of  
 Man, who was so far abov the  
 necessity of depending or rely-  
 ing on the faithless or feebl Ge-  
 neration of Adam, that He needed  
 not that any should testify of  
 them; for He knew what was  
 in Man, even while he vouch-  
 sased to be conversant with them  
 upon Earth *in the likeness of*  
*Men.* I humbly beseech Thee,  
 O Christ, let the same Spirit  
 H. 3. which

S. Joh. 2.

255

which rested upon Thee be my Comfort and Support, that from henceforth I *lean not on any Child of Man*, for *there is no Hope no Help in them*, but fully settl my whol Trust in God, and *commit the Keeping of my Soul to Him in Wel-doing, as unto a faithful Creator*. And further teach me, by this thine instructiv Examl, so much discreet Caution, both in my Dealings with Men, as may prevent the betraying of my Self to their deceitful Practices, and in my Deportment towards God, as may ever express me duly sensibl of thine Omniscience.



Cap. V.

Of His Conference with  
Nicodemus.

S. Joh. 3.  
1,---21.

§. 1.

**W**Hen a man of the  
Pharisees, named  
Nicodemus, came to  
Thee O Jesus by night, with  
a privat Acknowledgment of thy  
Sacred Mission and unparallel'd  
Miracles, which he wanted the  
Corage to avow in publick, Thou  
wast graciously pleased (with-  
out upbraiding either his Infir-  
mity or Ignorance) to discours  
the Mysteries of Regeneration to  
him in such a new and unheard-  
of manner as far exceeded the  
Knowledg of any Master of  
Israel :

H 4.

I

I prais thy H. Name,  
 For all the profound and singular Excellencies of thy heavenly Doctrin, wherby we know  
 S. Joh. 3. 2; Thou art a Teacher com from God; and for that convincing Method Thou hast made Use of to confirm it, which was of force enough to make a Ruler of the Jews confess, No man can do these Miracles that thou dost, except God be with him. Tho the Laws of Nature do not allow  
 4. a Man to be born when he is old, or enter the second time into his Mother's Womb; yet, by the Power of thy Grace, let me ( I beseech thee ) be born  
 7. again, not of Water only, but  
 5. of the Spirit too; that as I am  
 6. naturally Flesh born of the Flesh, so I may becom really Spirit born of the Spirit, and be therby qualified both to see and  
 and

and to enter into the Kingdom  
of God. 3. 55.

§. 2.

O most holy and heavenly Do-  
ctor, who didst represent to Ni-  
codemus the unaccountabl yet  
apparent Motions of the H:  
Ghost in the mysterious Regene-  
ration of evry one that is born  
of the Spirit, by this apt Simi-  
litude, The wind bloweth where  
it listeth, and thou hearest the  
Sound therof, but canst not  
tell whence it cometh and whi-  
ther it goeth; which drew him  
that was learned in the Matters  
of the Law, to own his Ignorance  
in the Method of the Gospel, by  
putting this Question, How can  
these things be? 9.

Imagnify thy Glorious Name,

For speaking that Thou dost  
know, and testifying that Thou  
H 55 hast.

12,

hast seen, tho we receiv not thy  
 Witness. I earnestly beseech  
 Thee, O Jesus, how backward  
 soever Thou findest us to believ  
 when thou hast told us earthly  
 things, vouchsafe to tell us of  
 heavenly things; and to exhibit  
 as wel the powerful Efficacy of  
 thy whol Doctrin as the indispu-  
 tabl Truth of the most abstruse  
 parts of it; help Thou our Un-  
 belief: That, notwithstanding  
 my Inability to satisfy my Self or  
 Others *How* the Birth from above  
 is wrought in my Heart; yet I  
 may palpably evidence to the  
 whol World, both in Word and  
 Deed, *What* it is to be a new  
 Creature, and make it appear  
 that the Spirit of God hath  
 breathed upon my Soul, tho I  
 cannot determin the precise  
 Time nor describe the exact  
 Manner of his gracious Opera-  
 tion.

6. 3.

O thou Son of Man which  
 art in Heben, whither no man  
 hath ascended up but he that  
 came down from thence; who,  
 to convince us that whatever  
 thou hast suffer'd upon Earth was  
 of thine own voluntary Resolu-  
 tion and Præscience, didst ex-  
 pressly foretel as wel the particu-  
 lar Circumstance as the gracious  
 Design of thy Death, in these  
 plain Terms, As Moles lifted  
 up the Serpent in the Wilder-  
 ness, even so must the Son of  
 Man be lifted up; that whoso-  
 ever believeth in him should not  
 perish, but hav eternal Life:

S. Joh. 3.

130

14,

155

I prais and magnify thy Name,  
 Becaus God so loved the  
 World, that he gave his on-  
 ly begotten Son, that whoso-  
 ever believeth in him should not  
 perish,

15,

perish, but have everlasting life.  
 I humbly beseech Thee, O Jesu;  
 since God sent not his Son into  
 the World to condemn it, but  
 that the World throu him  
 might be saved, establish my  
 Soul in this Faith, and qualify  
 me for that happy End of it by  
 an unblamable Conversation, that  
 Impiety may not tempt me to  
 Infidelity and Unbelief consign  
 me to Damnation: for, (as thy  
 unerring Truth assures us) he  
 that believeth not, is condemn-  
 ed already; the preposterous  
 Occasion of the Guilt being  
 justly applied to aggravate and  
 ascertain the Condemnation,  
 That Light is come into the  
 World, and yet Men loved  
 Darkness rather than Light,  
 because their Deeds were evil;  
 for, every one that doth evil  
 hates and shuns the Light lest  
 his Deeds should be reproved;  
 whereas

17,

S. Joh. 3.  
18,

19,

20,

wheras he that doth Truth, who  
rightly believs and acts accor-  
ding to the Principls of a sound  
Faith, cometh to the Light;  
wherby his Deeds may be made  
manifest that they are wrought  
in God.

21.

---

Cap. VI.

*Of His Baptizing in Judea, S. Joh. 3.  
and the Dispute that arose 22,---36.  
therupon between St. John's  
Discipls and the Jews.*

§. I.

**A**fter these things, the H.  
Jesus and his Discipls  
came into the Land of Ju-  
dea, where he tarried with  
them baptizing,

22,

Prais

Prais thou the Lord, O my Soul,

- 23, For perfecting the Design of  
 S. John's Baptism by the succee-  
 ding Administration of Thine,  
 even whilst he was also bapti-  
 zing in Enon near to Salim,  
 becaus much Water was there;  
 Giving us therby a tacit yet sig-  
 nificant Intimation of thy for-  
 wardness to prosecute the Work  
 of our Redemption, which would  
 rather shorten the Night by the  
 hasty Approach of thy Day of  
 Grace, than defer the Rising of  
 the Sun til the Setting of thy  
 24, Morning-Star, for, John was  
 not yet cast into Prison. I hum-  
 bly implore thee, O Christ, let  
 us draw near unto thy Sacred  
 Ordinances with a tru Heart, in  
 ful Assurance of Faith, having  
 our Hearts sprinkled from an  
 evil Conscience as wel as our Bo-  
 dies washed with pure Water:  
 And,



And, Oh ! that whole Rivers of Waters might be employ'd and sanctified for the baptizing great Multitudes of Converts from amongst all Nations, and Kindreds, and People, and Tongues throu out the World, to accomplish the Number of thine Elect and hasten thy Kingdom.

§. 2.

Upon this Occasion there arose a Question between some of John's Disciples and the Jews, about Purifying; and they came unto John, saying, Rabbi, he that was with thee beyond Jordan, to whom thou barest Witness, behold, the same baptizeth and all men com to him. Whereupon thy Servant John gave this further Testimony concerning Thee, O Jesus, publicly confessing in the audience of the people, *Be your selves hear me.*

S. Joh. 3.

25.

26.

28.

- me Witness that I said, I am  
 not the Christ, but that I am  
 29, sent before him. He that hath the  
 Bride is the Bride-groom; but  
 the Friend of the Bride-groom,  
 which standeth and-heareth him,  
 rejoiceth greatly because of the  
 Bride-groom's Voice: This my  
 Joy therefore is fulfilled. He  
 30, must increase but I must decrease:  
 31, for, He that cometh from above  
 is above all; and altho He that  
 is of the Earth is Earthly, and  
 speaketh of the Earth, yet He  
 that cometh from Heben; what  
 32, He hath seen and heard, that  
 He testifieth, tho no man receiv  
 33, his Testimony. But he that  
 hath received his Testimony  
 hath set to his Seal that God  
 is tru: for, He whom God hath  
 34, sent, speaketh the words of  
 God; which we may boldly re-  
 ly upon; in regard God giveth  
 not the Spirit by measure unto  
 Him:

him : nay, the Father so loveth S. Joh. 3:  
the Son that He hath given All 35  
things into His hand ; and re-  
solv's our Fate shal be according  
to the Faith we bear Him ; for,  
he that believeth on the Son  
hath everlasting Life ; whereas  
he that believeth not the Son,  
shal not see Life, but the Wrath  
of God abideth on him. 36.

I adore thy Sacred Name,

O thou whom my Soul lov-  
eth, For the great Understand-  
ing this thy Servant had touch-  
ing the Knowledg of thine Eter-  
nal God-head, and the whol  
Mystery of thine Everlasting  
Gospel, which he hath thus clear-  
ly expressed in this his excellent  
Sermon left upon Record for my  
Instruction. Lord, I beseech  
Thee, since a Man can receiv 275.  
nothing except it be given him  
from heven, let such a measure  
of

of thy Spirit, and the Grace he conveys from above into the Hearts of the faithful, possess and affect my Soul, that I, in Communion with thy Servant John, may likewise rejoice in hearing the Bride-groom's Voice audibly utter'd in His holy Word, and be ravished with delight in the privat Contemplation of the happy Union solemnized between my Lord Christ and his Spous the Church : So as at last thou mayst vouchsafe to admit me into the Fulness of *that* Joy which doth attend the Marriage of the Lamb; and impart unto me the Interest and Affection of a Friend in the Consummation of thy Glory, which wil qualify me as wel to taste of the Pleasures as congratulat the Perpetuity of thine Eternal Lov.

## Cap. VII.

On the Imprisonment of  
St. John the Baptist.

S. Mat. 14.

3,--5.

S. Mark 6.

17,--20.

S. Luke 3.

19, 20.

## §. I.

**O** My only-wise God and Savior, who, to render thy Messenger S. John the more conformable to the Author and Finisher of *that* Faith which he was sent to usher in by his Ministry, didst permit Herod the Tetrach to lay hold on him, and, having bound him, shut him up in Prison, that he might as well be a Precedent of thine undeserved Sufferings as the Precursor of thy divine Person and Doctrin :

S. Mat. 14.

3,

S. Mark 6.

17,

S. Luke 3.

20,

I praise and magnify thy Name,

For that undaunted Freedom  
wherewith this thy Servant re-  
proved the Vices of the Grea-  
test, not fearing to assert the  
Truth and Obligation of thy ho-  
ly Commandments even before

*S. Mark. 6.* Kings; for, John said unto He-  
*18,* rod, It is not lawful for thee  
to have thy Brother's Wife.

I humbly beseech Thee, O Je-  
su, let the just Reproofs which  
thy Ministers impartially de-  
nounce against all Ungodliness  
and Unrighteousness of men, en-  
gage me to unfeigned Repen-  
tance in obedience to the Au-  
thority of thy H. Word, instead  
of provoking me to any im-  
pious Design of Revenge in  
compliance with my own un-  
hallowed Lusts and Passions:  
And enable Them and Me so to  
follow the Doctrine and Practice  
of

Practice of this first Preacher of the Gospel, that after his Example we may constantly speak the Truth, boldly rebuke Vice, and patiently suffer for the Truth's sake, whatever Loss either of Life or Liberty ensueth upon.

§. 2.

O thou Protector of thy Saints, from whose restraining Power it came to pass that thou Herodias had therefore an inward Judg against thy Servant John, and would have killed him, but she could not :

S. Mark 6.

19,

I bless and praise thy Name,

For those effectual and yet invisibl Means wherby thine Almighty Arm doth curb the Power and check the Projects of the Ungodly and Malicious, who would fain do mischief to the faith-

faithful Witnesses of thy Sacred Truth ; and in particular, for that tacit Aw and Reverence which the unreprouable Life and Doctrin of thy Holy Ones doth inevitably fix upon the minds even of those that hate both their Persons and Reproofs ; for, Herod feared John, knowing that he was a just man and an holy, and did not only save but observe him, which he sufficiently expressed in that he did many things when he heard him, and heard him gladly. Lord, accompany the Ministration of thy H. Ordinances with such an Influence of thy heavenly Grace as may not only win our Liking, but engage our Lov too, that what we rejoyce in for a time we may be delighted with for ever : And let that Esteem which the unblamable Deportment of persons eminently Religious and

Exem-

29.



Exemplary hath generally obtained in the World, be a powerful Encouragement to our Imitation of their laudable Qualities; so that those things which are venerable, lovely, and of good Report, may engage us to Virtuous and Godly Practices at least throu the forcible Bent of our native Inclinations, in case whatsoever things are true, just, and pure, fail of their due Influence upon the Account of Thy Divine Authority: For, even such as think not on these things because of any Virtue, yet are commonly render'd more considerate if there be any Praise.

## Cap. VIII.

S. Mat. 4.  
12.  
S. Joh. 4.  
1,---42.

*On our Savior's Conference with  
the Woman of Samaria.*

## §. I.

S. Joh. 4-3,

**A**ND when Jesus had heard that John was cast into prison he departed into Galilee; but before he left Judea, the Lord knew how the Pharisees had heard that Jesus made and baptized no Disciples than John, tho He himself baptized not.

I prais and magnify thy Sacred  
Name,

O my Meek and Prudent Sa-  
vior, For setting us this instru-  
ctiv Examl, which doth at  
once

once direct and authorize us to  
flee from such Dangers as may  
proov injurious either to the Bo-  
dy or the Mind. Lord, when  
Persecution ariseth, endu me  
with the seasonabl Prudence to  
make a timely Retreat from the  
impendent Storm that threatens  
to invade my Life or Liberty,  
yet accompanied with an un-  
movabl Resolution to part with  
either, rather than relinquish the  
Practice of that Piety which be-  
comes a Christian : for, I may  
change my Place, tho not my  
Principls ; nay, a discreet Cau-  
tion in quitting the one may be  
a necessary and succesful means  
to preserv the other inviolabl ;  
and he that retires from the infi-  
nuating temtations unto Pride  
or Vain-glory, which the getting  
of a Name in the Wor.d is apt  
to occasion, may wel be esteem-  
ed a no less pious and discern-  
I ing

ing Soul than he that withdraws from the rougher Hardship of a Prison, since *this* can only confine the Body, whereas *that* may also contaminat the Mind.

§. 2.

8. Joh. 4.  
4, 5,

6,

The H. Jesus, in his way from Judea into Galilee, cometh to a City of Samaria (which he must needs go throu) called Sychar; and being wearied with his Journey, about Noon, he sat on Jacob's Well which was there, not far from the parcel of Ground that the Patriarch gave to his Son Joseph.

I adore and prais thy Name,

O Christ, For submitting to the Toil and Labor of this our Flesh subject to Weariness, wherein thou hast not only conformed  
to

to the common Infirmities of a Man, but even to the very *Form of a Servant*, walking on foot from one place to another, *tho every Beast of the Forrest is thine and the Cattl upon a thousand hills*, while the Great Ones of the Earth are carried in state and ease upon their Chariots or Horses; to assure us that as wel by Experience as Compassion Thou art touched with the Sens of their Wants who hav been *hungry and thirsty til their Soul fainted in them*. Let me not therfore repine at my scant Allowance of Outward Conveniences, while my wealthy Neighbor's Cup o'rflows, and his Table is spred with all the gustful Rarities of Art and Nature, but rest content and thankful under the Dispensations of that Providence which *feeds me with Food convenient for me*; remembering

- 7, that thou O Jesus hadst occasion to ask a Woman of Samaria to give thee Drink, to relieve thy Thirst; thy Disciples being gone away at the same time unto  
 8, the City to buy Meat, for the redress of thine Hunger.

## §. 3.

- 9, When she put the Question, How is it that thou being a Jew askest Drink of me who am a woman of Samaria? The  
 10, B. Jesus answer'd her, If thou knewest the Gift of God, and who it is that saith to thee Give me to drink, thou wouldest have asked of him and he would have given thee living Water.

I glorify thy Name,

O thou inexhaustible Fountain of Goodness, For thus manifesting thy Self greater than  
 S. Joh. 4. 12, their Father Jacob who gave  
 Well

Well to his posterity and drank  
therof himself. Lord, instead  
of questioning Whence thou  
hast that living Water, as the  
woman did, seeing thou hadst  
nothing to draw with out of  
that deep Well; let me (I be-  
seech thee) thirst after and be  
satiated with that Water which  
whosoever drinketh of shal ne-  
ver thirst, that I may *taste and*  
*see how gracious the Lord is in*  
fulfilling that Request of hers  
unto my Soul, *Sir, giv me this*  
*Water that I thirst not*; so as  
to pass this thy Promise into an  
experimental Truth, that it shal  
be in me a Well of water spring-  
ing up into everlasting Life.  
And, to evidence the Power of  
thy Grace dwelling in my heart  
by Faith, make it issu out thence  
into such wholsom Streams of  
universal Charity as may write  
a practical Comment on that

11,

14,

15,

Text of thine Apostle St. Paul,  
*There is neither Greek nor Jew,  
Circumcision nor Uncircumcision,  
Barbarian, Scythian, bond, nor  
free; but Christ is all and in all;*  
since thou hast broken down the  
*middl Wall of partition between  
us, having abolished the Enmity,*  
not only by thy Death but in thy  
Life; thine Examl as wel as  
Precept engaging us to lay aside  
those distinctions wherby Schism  
and Faction curtail our Kindness  
and hinder our mutual Edifica-  
tion. And tho unnecessary Con-  
versation with leight or scanda-  
lous persons is to be industriously  
avoided and very warily admit-  
ted, yet when a just Occasion  
or accidental Providence brings  
a vicious person into my Com-  
pany, let me rather improv the  
Opportunity to reclaim an Of-  
fendor, than be deterr'd from u-  
sing my best endeavor to save a  
Soul



Soul from death, throu the  
 Shame or Fear of being cen-  
 sured *a Friend of Publicans and*  
*Sinners*, as thou my Lord and  
 Master hast often been; who  
 like a merciful Physitian wouldst  
 rather inspect our very Corrup-  
 tions than neglect the Cure even  
 of a lascivious Harlot, such as  
 this Samaritan seems to be: for,  
 when thou didst bid her, *Go,*  
*call thy husband*, and she re-  
 plied, *I have no husband*; thou S. Joh. 4.  
 couldst tell her, *In that thou* 16,  
*saidst truly*; for, thou hast had 17,  
 five husbands, and he whom 18,  
 thou now hast is not thy hus-  
 band: implying, that in case  
 he were husband to some other,  
 she lived in Adultery; if not,  
 yet she lived in Fornication  
 with one not espoused to her  
 self.

## §. 4.

19, This particular Discovery of the privat Transactions of her own life, made by one that was wholly a Stranger both to her Country and Person, induced the Woman to confess unto him, Sir, I perceiv that thou art a Prophet, and on that consideration, she enters upon the Debate of a publick Controversy which had been so violently maintained between their two Nations, that the Jews would  
20, hav no Dealings with the Samaritans; supposing a person so extraordinarily qualified, very fit to decide the matter in Dispute, which she states thus, Our Fathers worshipped in this Mountain, and ye say, that in Jerusalem is the place where men ought to worship.

I praise thy Holy Name,

O thou Reconciler of the World, not only For asserting the Truth of the Jewish Church and the Error of the Samaritan, in this thy positiv Reply, *We worship ye know not what; we know what we worship; for Salvation is of the Jews: but likewise, for opening a way unto their Reconciliation, and removing the Occasion of the Difference, by saying unto the Woman, Believ me, the hour cometh and now is, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father; but the true worshippers shall worship the Father in Spirit and in Truth.* Lord, since thou hast no longer, confined thine Adorers to attend thy Service in one determinat place, but dost *will that men*

22,

S. Joh. 4<sup>a</sup>  
2<sup>12</sup>

23,

115,

pray

pray evry where lifting up holy hands, I humbly beseech thee, let this our Christian Liberry engage us to the more hearty and sincere Attendance as well on thy publick Ordinances as our privat Offices of Religion, remembring that God is a Spirit, and they that worship him, must worship him in Spirit and in truth; for the Father seeketh such to worship him.

§. 5.

25,

The Woman, being hereby convinced of her Error, the better to expresse her readiness to embrace the further Revelation of the Gospel, saith unto him, I know that Messias cometh which is called Christ; when he is com, he will tell us all things.

I celebrat thy Gracious Name,

O Jesus, For saying unto her, 26,  
I that speak unto thee, am He.  
With what plainness dost thou  
own the truth and power of that  
thine Office to this Alien, nay,  
Enemy, to the Commonwealth  
of *Israel*; which thou didst with  
so much care reserv from the No-  
tice of thine own Peepl: the  
Mystery which thou didst couch  
under obscure Parabls and dark  
Sayings in thy many publick  
Sermons to them, thou hast  
clearly unveiled in one short and  
plain Expression to this Sama-  
ritan. *O the depth of the Riches  
both of the Wisdom and Knowledg  
of God! how unsearchabl are his  
Judgments, and his Ways past  
finding out!* My Gracious God,  
since thou hast thus reduced in-  
to Practice what thou hadst  
long before professed to thy Ser-  
vant

vant Moses , *I will have Mercy on whom I will have Mercy*, I humbly beseech thee , have Compassion on my Soul, and vouchsafe to make thy self effectually known unto me , who am worse than a Samaritan by Nature , a Sinner of the Gentils in Conversation.

## §. 6.

As soon as thou , O Christ, hadst given her this open Evidence and Acknowledgment of thine Office and Authority ; the

S. Joh. 4.  
28, Woman (as having forgot her corporal Necessities , and tasted the Grant of the Request she had made unto thee , Sir , give me this Water that I thirst not, neither come hither to draw) left her Water-pot and went her way into the City, and said to the Men that lived in her Neighborhood, Come and see a man

29, which

which told me all things that  
ever I did : Is not this the  
Christ ?

I magnify thy Name,

For the communicativ Virtu-  
of the Christian Faith, and the  
gradual Propagation of thy Gos-  
pel therby : Many of the Sa-  
maritans of that City having  
believed on Thee, for the Say-  
ing of the Woman which testi-  
fied, He told me all that ever  
I did. Let those apparent No-  
tices of thy Will, O my God,  
which hav enlightned mine Un-  
derstanding and engaged mine  
Affections in the Profession of  
the tru Faith, render me zealous  
and succesful in publishing those  
sacred Truths wherof I my self  
am convinced, that I may be-  
com an happy and industrious  
Instrument to promote thy Glo-  
ry and the Good of others, whe-  
ther

ther they be my Brethren and Neighbors in the flesh, or not; since *throu him who came and preached peace to us which were afar off, as wel as to them that were nigh, we are no more Strangers and Foreiners, but are made capabl of becoming fellow Citizens with the Saints and of the hous-hold of God, by being built upon the foundation of the Apostls and Prophets, Jesus Christ himself being the chief Corner-stone.*

§. 7.

S. Joh. 4.  
27,

31,

32,

**In the mean while, his Disciples, who were newly returned with the Provisions which they went unto the City to buy, and marvelled that he talked with the Woman, prayed him saying, Master, eat: But he said unto them, I have meat to eat that ye know not of.**



I prais and magnify thy Name,

O Jesus, Becaus, (wheras  
thy Discipls were apt to mistake  
thy words in a carnal sence, as  
appears by their questioning one  
with another, Hath any man  
broughte him ought to eat?)  
thou hast fully explained the  
spiritual Meaning therof by this  
thy gracious Declaration, *My*  
*Meat is to do the Will of him*  
*that sent me, and to finish his*  
*Work.* O heavenly Father, cre-  
ate in me (I beseech thee) *the*  
*same Mind which was in thy Son*  
*Christ Jesus*; that I also may  
prefer doing good in my Gene-  
ration before my necessary Food,  
and esteem the Performance of  
those things which are agreeabl  
to the Will of thy Holiness my  
chief Repast and Satisfaction;  
such Acts of Obedience and  
Charity being capabl to nourish  
my

my Soul unto Everlasting Life,  
while the daily Bread which my  
Body stands in need of doth pe-  
rish in the using.

§. 8.

O Lord of the Univers, All  
the Nations of the Earth are thy  
Fields, wheron thou requirest  
thine Apostls and Ministers to  
lift up their Eys and look ; and  
they are white already to har-  
vest ;

I giv Thee Thanks and Prais,

S. Job. 4.  
36, Becaus he that reapeth, re-  
ceiveth Wages and gathereth  
Fruit unto Life Eternal. As  
my fleshly Eys behold the fields  
of Corn before my face, Lord  
enabl me to view other fields  
far more excellent and glorious  
with the Ey of Faith, even all  
the Cities and Kingdoms of the  
World ready to be gathered into  
thy

thy Barn : And let the hopes of  
such desirable Wages engage my  
utmost Industry to further the  
Welfare of Souls, for which we,  
*upon whom the Ends of the World*  
*are com,* hav abundant Encourage-  
ment ; for, other men labored, 38.  
and we are enter'd upon their  
labors , whatsoever Christ our  
Lord and his H. Apostls hav don  
or suffer'd for the Promulgation  
of the Gospel, redounding to our  
Advantage and Instruction, be  
it improvabl either to our own  
Soul's health or to make us In-  
strumental for the Salvation of  
others : So that in us that 37.  
Saying provs tru, One sow-  
eth and another reapeth ; and  
the Benefit is so equally con-  
veyed throu out all the Mem-  
bers of Christ's Body the Church  
in all Ages, That both he that S. Joh. 4.  
soweth and he that reapeth may 36.  
rejoyce together.

## §. 9.

30, When the Samaritans went  
out of the City and were com  
unto him; upon their Request  
40, that he would tarry with them,  
he abode there two days.

I adore thy saving Name,

O Jesus, For this thy gracious  
Condescension and the powerful  
Effect of thy Presence among  
them, many who having belie-  
41, ved because of thy Word; who  
42, said unto the Woman, Now  
we believe, not because of thy  
Saying: for, we have heard him  
our selves, and know that this  
is indeed the Christ, the Savior  
of the World. Tho thy Spouse,  
O Christ, which is the Church  
of the Living God, the Pillar  
and Ground of Truth, by the  
Catholick Profession of thy Gos-  
pel givs so rational an Invita-  
tion

tion to the Apostat World as is persuasiv enough to win many Profelyts to enter into the Communion of Saints upon a general Conviction; yet when, throu the personal Experiment and Participation of thy Saving Ordinances, they are *once enlghtened and hav tasted of the heavenly Gift; the good Word of God, and the Powers of the World to com,* they no longer rely upon the bare Credit of thy Church, but are established in the Faith by the full persuasion of their own Conscience. Let me not therefore at any time content my self with hearing the Operations of thy Grace or the Demonstration of thy Power reported at second hand, but make my personal Address to the Ministry of thy Word and Sacraments, that having heard Thee my self, my Soul also may know  
expe-

experimentally, that Thou art indeed The CHRIST, the Savior of the World.

---

Cap. IX.

S. Joh. 4.  
43,---46,

*Of His Departure into Galilee,  
and his Reception there.*

§. I.

43,

44,

46,

**N**OW after two days he departed thence, and went into Galilee: not directly unto his own City Nazareth; for, Jesus himself testified, that a Prophet hath no honor in his own Country; but He came again into Cana of Galilee, where he had made the Water Wine.

I prais and magnify thy Name,

O my Gracious Redeemer, for this prudential Dispensation of thy Ministry, not brooking to mis-spend thy Doctrin and Miracles upon such as would render them useless by their Neglect or Dis-esteem; but directing the Labors of thy Lov to those who, by having du Regard therunto, were most likely to reverence thy Person and reap the intended Benefit of thy marvellous Works: for, when thou wast com into Galilee, the Galileans of those parts received thee, having seen all the things that thou hadst don at Jerusalem, for they also were there at the Feast. Lord, let not any prejudice of Familiarity, which commonly breeds Contentment; or Envy, which unreasonably surmiseth the Advancement

ment of our Equals or Acquaintance insupportable ; or foolish Custom, which is apt to set an higher value upon any foreign unknown Commodity than on the more useful Product of our own Growth and Neighborhood ; hinder my paying the due Respect or making a religious Improvement of those Gifts and Graces wherewith thou shalt think fit to qualify any of my Country-men or fellow-Citizens to do good in his Generation. And render (I beseech thee) the manifest Evidences of thy Grace no less effectual at this day to create in me that Esteem and Reverence which is due to Thee in thy Members, than the supernatural Operations of thy Power, exhibited before their Eyes in former times, were available to prepare a way for thine honorable Reception



Reception among the Galileans;  
that receiving those who bear  
thine Image, as wel with a glad  
Heart as a cheerful Aspect, thou  
mayst think or make me wor-  
thy of thy beätifick Presence for  
ever.

---

Cap. X.

*Of His Healing the Son of S. Joh. 4.  
a certain Nobl-man. 46,--54.*

S. I.

**W**hen a certain Nobl-  
man, whose Son was  
sick, at Capernaum,  
heard that Iesus was com out  
of Judea into Galilee, he went  
unto him and besought him  
that he would com down and  
heal his Son; for he was at  
the

48, the point of Death. Then said  
 Jesus unto him, Except ye see  
 49, Signs and Wonders ye will not  
 believ: wherein He did only  
 delay, not deny; the desired  
 Answer to his Request reflecting  
 on the gross Infidelity of his  
 Countrymen together with the  
 great End for which his Mira-  
 cles were wrought; for, as soon  
 S. Joh. 4. as the Nobl man repeated his  
 49, Petition in these Terms, Sir,  
 com down ere my Child dy, the  
 Holy Jesus made him this gra-  
 50, cious Reply, Go thy way, thy  
 Son liveth.

I prais thy Sacred Name.

Becaus the man believed the  
 word that thou, O Jesus, hadst  
 spoken unto him, wherof he gav  
 an evident Demonstration in  
 that he went his way, as fully  
 satisfied and contented in the  
 Assurance of thy Goodness and  
 Power.

Power. Let not (I beseech thee) the transitory Affairs of this decaying Body take up all my Thoughts, but make me deeply affected with the future State and Eternal Concernments of my diseased Soul: I confess my Hope is weak, my Charity faint and heartless, and my *Faith* well-nigh dead, without those *Works* by which it should be made perfect. Lord, com down and heal my spiritual Infirmities; say unto me, Thy Soul liveth, with that Word of Power which is able to revive all its faculties to their due Use and Vigor. And, tho thou defer to grant the Request of my Lips, yet *wil I stil make my Prayer unto Thee, and wil look up, until thou hav Mercy upon me.*

## §. 2.

51. His Servants that met him  
 as he was going down, having  
 52. told him, Thy Son liveth; he  
 enquired of them the hour  
 when he began to amend: and  
 they said unto him, Yesterday  
 at the seventh hour the Fever  
 53. left him. So the Father knew  
 it was at the same hour in  
 which Jesus had said unto him,  
 Thy Son liveth.

I praise and magnify thy Name;  
 O Christ, For this exact No-  
 tice of the punctual Execution  
 of thine Almighty Word; and  
 3 Joh. 4. for the saving Influence of this  
 54. Son. Miracul that thou didst  
 in Galilee as wel upon the Minds  
 of the Sound as the Body of the  
 Sick. Lord, let evry Act of  
 Power or Goodness signalized in  
 thy Providence, and each Ex-  
 pression;

pression of the good Pleasure of thy Will signified in the Word of thy Grace, hav the same Effect upon Me which this had upon the Father of the Child thus supernaturally recover'd, who himself believed, & brought his whol Hous unto the Obedience of Faith; that not only the Hot-fitts of my irregular Passions may be quencht or prevented, but my personal Convictions may likewise becom so exemplary and perswasiv to all my Relations as to render old *Joshua's* pious Resolution both our Practice and Priviledg, *As for Me and my hous we wil serv the Lord.*

*The End of the Second Book.*

---

*Books lately Printed for and  
Sold by W. Crooke.*

---

1. **T**He Protestant Religion the safe way to Salvation, together with the Apostolical Institution of Episcopacy. As also Nine Sermons on special Occasions, By *William Chillingworth*, M. A. Oxford, the Fifth Edition: To which is added, Mr. *Chillingworth's* Reasons against Popery, Folio.

2. A Discourse about Conscience, relating to the present Differences among us in opposition to both Extreams of Popery and Fanaticism in Quarto, price 6. d.

3. An Introduction to the Sacrament, or a Plain and Safe way to the Holy Communion Table, being an Instruction for the worthy receiving the Lord's Supper; Collected for, and familiarly addressed to every particular Communicant, By *L. Addison*, D. D. Dean of *Lichfield*.

field, and Arch-deacon of *Coventry*.  
In *Twelves* in a great Print, 1 s.  
Bound plain. In 24<sup>o</sup> fitted for the  
Pocket, 6 d. bound Plain, and 1 s.  
gilt on the back; many Ministers  
buy Dozens of this small Book to di-  
stribute to their Parishioners.

4. Two Sermons of Mr. *Maning-  
ham's*; The one before the Lord  
Mayor of *London*, the other at  
*St. Marie's* in *Oxford* before the  
University, *Quarto*.

5. Two Sermons of *G. Hascard*  
D.D. and Dean of *Windsor*, the one  
Preached on the Fifth of *November*,  
the other before the Lord Mayor of  
*London*, *Quarto*.

6. The Compleat Sollicitor, En-  
tring-Clerk and Attorney, fully in-  
structed in the Practice, Methods  
and Clerkship of all His Majestie's  
Courts of Equity and Common-  
Law, Superior and Inferior as well  
those at *Wesminster* and in the City  
of *London*, as elsewhere throughout  
the Kingdom of *England*, *Octavo*,  
price bound 3 s. 6 d.

7. *Compendium Geographicum*, or  
a more exact plain and easie Intro-  
duction

duction into all Geography than yet extant, after the latest Discoveries and new Alterations, with two Alphabets of Ancient and Modern places, By *P. Chamberlayn*, price bound 1 s.

8. The Present State of the *Jews*, wherein is contained an exact Account of their Customs, Secular and Religious, &c. By *L. Addison*, D. D. Dean of *Lichfield*, and Arch-deacon of *Coventry*, *Twelves*, price bound 1 s. 6 d.

9. *French Intriques*, or the History of their Delusory Promises, since the *Pyrenean Treaty*, Printed in French at *Cologne*, and now put into English, price bound 1 s.

10. The first Estate of *Mahomedism*, shewing all the Designs that Impostor had to carry on and settle the Turkish Religion, Written by *L. Addison*, D. D. Dean of *Lichfield* and Arch-deacon of *Coventry*, *Octavo*.

11. The Works of *Homer*, viz. his *Odysses* and *Illiards*, with his Life, Translated into English by *T. Hobbes*, in *Twelves*, price bound 5 s.



12. The Court of Curiosity, being the most curious Fortune Book ever extant, answering more than double the Questions, and with more exactness than any other Fortune Book. With the learnedst, best and most methodical Interpretation of Dreams that is in English: The third Edition, much Explained and Inlarged, especially in the Fortune Book, *Octavo*, price bound 1 s. 6 d.

13. The Flower-Garden & Compleat Vinyard together, by *W. Hughes*, *Twelves*, price 1 s. 6 d.

14. Moral Instruction of a Father to his Son upon his Departure for a long Voyage, &c. *Octavo*.

15. The *London* Practice of Physick, containing the whole Practical Part of Dr. *Willis* his Works in English, price bound 6 s.

16. The Grecian Story, being an Historical Poem in Five Books, *Quarto*.

17. The Odes of *Horace* in Five Books, Englished by *J. H. Esq;*

18. The *Bucaniers* of *America*, the Second Volume, containing their dangerous and bold Assaults in the years 1680. & 1681. -Printing.

